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AN
ANTIDOTE
AGAINST
ARMINIANISM,

BY
✓
CHRISTOPHER NESS,

AUTHOR OF THE "HISTORY AND MYSTERY OF THE OLD AND NEW
TESTAMENT," AND OF MANY MORE BOOKS, &c.

RECOMMENDED BY DR. JOHN OWEN.

NOW RE-PRINTED BY PARTICULAR REQUEST,
VERBATIM ET LITERATIM ET PUNCTATIM,

BY
ROBERT STODHART,
MINISTER OF MULBERRY GARDENS CHAPEL.

WITH A
Preface and Memoir of the Author.

"Every one that is of the truth heareth my voice."—*Jesus Christ.*

"My sheep hear my voice, and I know them, and they follow me :
and I give unto them eternal life ; and they shall never perish, neither
shall any pluck them out of my hand."—*Jesus Christ.*

"Earnestly contend for the faith which was once delivered unto
the saints."—*Jude 3.*

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THE PUBLISHER'S PREFACE.

THIS excellent, though small treatise, now presented to the religious public in its original form of 1700, will amply repay the reading and study of those who are taught by the Holy Ghost; and as it contains “the things of the Spirit of God,” to them only will it be acceptable; for it is written in the volume of inspiration, “The natural man receiveth *not* the *things* of the Spirit of God; for they are foolishness to him: neither can he know them, because they are spiritually discerned.” (1 Cor. ii. 14.) By a natural man the holy Apostle Paul not only refers to such as may be poor, ignorant, and unlearned, but he refers particularly to the polite and learned Greeks, the greatest scholars of that age, when learning was in the meridian of its glory. And it is no less true, whatever be the natural talents, the depth of penetration, the extent of learning, and knowledge in all arts and sciences, &c., of any man and of every man that does or *may exist* upon the earth, till “time shall be no longer,” “the things of the Spirit of God—the mysteries of the kingdom of God,” can neither be understood nor received but by the divine and special teaching of the Eternal Spirit. “For what man knoweth the things of a man, save the spirit of a man,

which is in him ? so, the things of God knoweth no man, but the Spirit of God.” Flesh and blood, or the greatest natural abilities, and the brightest attainments in learning, science, and philosophy, which any unregenerated man can possess in this world, never can reveal them ; they will be foolishness to him : and it is written, “ he *must become a fool* that he *may* be wise ;” for the wisdom of this world (including *all* its wit, *all* its learning, *all* its philosophy, *all* its policy, *all* its prudence, all its respectability, all its influence, glory, and renown) is foolishness with God. By nature, since the fall of man, such is the gross darkness of the understanding, that Ichabod is written upon it ; so great is the pride, depravity, desperate wickedness of the heart, and enmity against God, that the things of the Spirit in the glorious scheme of salvation, through a crucified Redeemer, will ever be considered by all the unregenerated in every class of society, as a mass of inconsistencies, folly, and fanaticism, beneath the notice of any man of sense, reason, and learning. However, let it not be understood nor supposed by any one into whose hands this book may come, that the writer of the present Preface is one that depreciates, in the least degree, human learning in its proper place. So far from this, he has not only publicly advocated the advantages of human learning, but subscribed to the “ Schools of the prophets.” Learning has lent its aid in all ages in the propagation of evangelical truth ; and, in a very surprising and astonishing degree, within the last forty years, in the translation of the Holy Scriptures into the languages of all nations upon earth. Learning has been the channel through which the waters of the river of life have flowed, and are now flowing, to all the quar-

ters of the globe. Let any one only look back to the dark and dismal ages of popery and popish superstitions in our own country, and on the continent of Europe. What was the state of religion then? Christianity, like its divine and glorious Author, was crucified amongst thieves, and laid in the sepulchre of rites, superstitions, abominations, and prohibitions of the mother of harlots, the popish church of Rome (to which our rulers are now paying homage); the mighty stone of ignorance was rolled to the door of the sepulchre by the offspring of the scarlet whore, and the door was watched with all the vigilance of hell, by the popes and the cardinals, the priests and the Jesuits; till Martin Luther, that angel of the Lord, and the Reformers, translated the sacred Scriptures, and rolled away the stone from the door of the sepulchre;—then Christianity, by the Spirit of Life, arose, appeared, and walked abroad in her native beauty and glory. In the city of Corinth, distinguished for its learning and philosophy, the Apostle, who was a scholar of the highest order, preached Christ crucified, “not with the enticing words of man’s wisdom, but in demonstration of the Spirit, and of power; that their faith should not stand in the wisdom of men, but in the power of God;”—yet his learning he often successfully employed in fighting the battles of the Lord,—it was in his hand as the sword of Goliath was in the hand of David the son of Jesse.

This reprint of the original work of the learned and evangelical Ness, first printed in 1700, has been diligently compared and carefully examined by the original copy of that date, printed by R. Tookey, lately in the possession of Joshua Wilson, Esq.; and it may be believed that it is what it professes to be in the title-page.

Providence permitting, in a short time the Latin, Greek, and Hebrew words will be translated, and some necessary explanations given to the original subscribers, their names also inserted, and the number of copies for which they voluntarily subscribed.

No doubt some will inquire, and the inquiry will probably be as extensive as the circulation, why the work is printed *verbatim*, sentences, old spelling, and points. To this inquiry the Publisher replies:—The Rev. John Andrews Jones, a *violent* Anti-pœdobaptist, once of Ebenezer chapel, Stonehouse, Plymouth, afterwards of Brentford, and now of Mitchell-street chapel, St. Luke's, London; when at Stonehouse, in the year 1819, published what he calls a third edition of Ness, which can scarcely be called by that name, as Mr. Jones has subtracted and added in almost every page of the work, so that it is very different from the original; though from a part of the title-page any one would be led to believe it was nearly the same work, which is as follows:—
“*London, printed in the year 1700.*”

This, however, which has deceived many, is not true, if Mr. Jones's statement is to be believed. In a letter, bearing date July 12, 1834, to a respectable bookseller, he thus writes:—“It is *my* PROPERTY; I have a *copyright* in *every page*, and *that* copyright extends to my life, and will be the property of my family until the year 1847, even should I be sooner removed by death. It is *MY* work, and not the *original* one of Ness, printed in 1700. The *little* treatise of Ness is altogether, from first to last, a DIFFERENT THING. The original Ness of 1700 is now before me. The author being dead more than a hundred years, *I*, in the year 1811, wrote a book, having Ness's *little* volume before me as the *GROUND-WORK ONLY* of

my work. As I wrote I *omitted* much, I altered *materially*, and I enlarged greatly, as the Lord directed my mind, and have been thus enabled to send forth two large editions already ;—*an invaluable work*, and which indeed has been owned of God, and blessed to many souls : but it is THE WORK and *studious labour* of John Andrews Jones, having ONLY Ness for the ground *plan*.” —This is a portion of what Mr. Jones has written.

Now, let the reader distinctly observe and particularly mark the conclusion of Mr. Jones’s preface of the edition of 1819. “ Before I close, I must say that I have taken the liberty both to retrench and also much enlarge in this volume. Not that I have ENCROACHED *one step upon the ground-work* of old Mr. Ness ; of this there was no need, for we *were both agreed*, and therefore could walk *comfortably* together. But the lapse of more than a century required some pruning.”—And he has pruned.

At present I will make no observations upon these different statements. Those who are in the possession of the edition of 1819, will of course compare them together, and make their own reflections. I would *now* recommend to Mr. Jones, to lay aside his *pruning-knife*. Ness, in no small degree, has not only felt his unskilful, deceitful, and destructive pruning ; but also Augustus Toplady, of ever-blessed memory.

For all the readers of this work I would pray *most earnestly*, that it may be ever in their sight, and may be engraved upon their hearts as with a point of a diamond,—that the design of the absolute and eternal predestination of the Father was conformity (as far as is possible) to the image of Christ (who is emphatically and preeminently the “ Holy One”) in all

personal and practical holiness, and needful sufferings in the present world, and in all the purity, and glory, and blessedness of the world to come. If we are chosen—the elect of God the Father, we are chosen to holiness. “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.” “Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.” If foreordained, was it not that we should walk in good works? What was the great design of the redemption of the Son of God—his gift of himself—but to redeem us from all iniquity, and purify to himself a peculiar people zealous of good works? Is not the effectual calling of the Holy Spirit a high, holy, and heavenly calling?—and what is final perseverance, but a continued progress in the paths of holiness, shining more and more in the light of knowledge and of grace till the meridian day of glory, when every cloud of sin and imperfection will cease to exist for ever and ever? “But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy.” “But the path of the just is as the shining light, which shineth more and more unto the perfect day.”

The predestinated sons of God, the redeemed of the Lord, and the called of the Holy Spirit, are always distinguished by their unquenchable desire, and unconquerable concern for personal, universal, and perfect holiness. What are the distinguished peculiarities of the precious faith of all genuine Christians? Purification of heart, works of faith, labours of love, and victory over the world, in all its sinful customs, maxims,

and pleasures. What is the daily exercise of their faith, but to lay aside every weight, and the sin which doth so easily beset them, and to run with patience the race which is set before them; looking unto Jesus, the author and finisher of faith? What do they love? "O how I love thy law! it is my meditation all the day. I delight in the law of God after the inward man." What is the object of their hope? "That they shall be like him, and shall see him as he is. And every man that hath this hope purifieth himself even as he is pure." What is their burden? "O wretched man that I am! who shall deliver me from the body of this death?" What is their grief? "Rivers of waters run down mine eyes, because they keep not thy law." What is their prayer? "Create in me a clean heart, O God, and renew a right spirit within me." "Hold thou me up, and I shall be safe; and I will have respect unto thy statutes continually." "Order my steps in thy word, and let not any iniquity have dominion over me." "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

To assist the genuine Christian in the exercise and walks of holiness, in which the glorious gospel is embodied, it is the design of the Publisher of this volume to send forth that excellent treatise of Ness, as soon as

a sufficient number of subscribers is obtained, (which is not much larger than the present work,) entitled “*A Christian’s Walk and Work on Earth until he attain to Heaven ; which may serve as a practical guide and a plain direction in his pilgrimage thither through his personal and relative duties.*” *Marvellously useful to all persons and families, of all ranks and qualities, both in city and country.*” In this work there are thirteen chapters. 1. Of Man, and the end of his Creation, Religion, Godliness, and Christianity. 2. Of a Godly, Religious, and Christian Conversation. 3. Of Meditation. 4. Of Prayer. 5. Of Hearing the Word. 6. Of Singing. 7. Of Godly Conference. 8. Of the Sacraments. 9. Of Baptism. 10. Of the Lord’s Supper. 11. Of the Lord’s-day. 12. Of Family Duties. 13. The Conclusion—the Beauty and Safety of all Christian Families that live under the Government of the Word of God.

The ninth chapter, on Infant Baptism, contains fifteen arguments from the Holy Scriptures, to prove the right of the infant seed of believers to that holy ordinance. His arguments are powerful and conclusive. He was as strenuous an advocate for infant baptism as for eternal predestination. He was quite as firm a Pœdobaptist as he was a Predestinarian. He says very little upon the mode of baptism those who wish to be satisfied of the mode would do well to purchase a very masterly performance entitled, “*Modern Immersion not Christian Baptism,*” by the Rev. William Thorn, independent minister of Winchester, author of *Lectures on the Christian Sabbath, &c.* I beg the devout attention of the reader to Ness’s exhortation to Christians in the preface of his *Walk and Work, &c.*, “Being agreed, (Amos iii. 3,) walk *with* God, hand in hand, and heart in heart, which Enoch did,

not only for an hour, day, week, month, year, but more than three hundred years. ‘All the days of Enoch were three hundred and sixty-five years, and Enoch walked with God; and he was not, for God took him.’ ‘Walk *before* God,’ as he said to Abraham, — ‘Walk *before* me, and be perfect;’ solemnly set yourselves in the presence of God, having him always for your reward. (Isa. lii. 12.) Walk *after* God. ‘Ye shall walk *after* the Lord *your* God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.’ Keep your eye steadily fixed upon the Captain of your salvation, who is leading you forth to a complete victory, and an immortal crown of life, of righteousness and of glory. Let Christ be as the needle to the loadstone; *Christ must be your all and in all*. He must be *within* you, *before* you, and *behind* you also; that you may be as a ship under full sail, before a strong and favourable wind, fearing neither rocks nor sands in the river of the paradise of God.”

What the great Toplady says of the learned and evangelical Zanchius’s treatise *On Absolute Predestination*, in relation to the time in which he lived, much more fitly may be said at the present time of this succinct treatise against Arminianism: “Never was a publication of this kind more seasonable than at present. Arminianism is the grand religious evil of this age and country. It has more or less infested every protestant denomination amongst us, and bids fair for leaving us in a short time not so much as the very profession of godliness. The power of Christianity has, for the most part, taken its flight long ago; and even the form of it seems to be on the point of bidding us farewell.

Time has been when the Calvinistic doctrines were considered and defended as the palladium of the Established Church by the bishops and clergy, and by the Universities, and the whole body of the laity. It was, during the reigns of Edward VI., Queen Elizabeth, James I., and the greater part of Charles I., as difficult to meet with a clergyman who did not preach the doctrines of the Church of England, as it is now to find one who does. We have generally forsaken the principles of the Reformation; and Ichabod, thy glory is departed, has been written upon most of our pulpits ever since.”—To this I subjoin an extract from a sermon preached by an eminent divine in the seventeenth century, the Rev. William Strong, (author of a standard work in folio, on the two covenants,) who often preached before the two courts of Parliament, and before the Lord Mayor and Aldermen, in different churches in the city. The day he preached was a special day. The subject, “Fast for abused liberty;” from Jude 4: “For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.” The sermon is dated Feb. 28, 1656, forty-four years before Christopher Ness published his “Antidote against Arminianism.” “I can,” says Mr. Strong, in his sermon, “remember when *Arminianism* did first invade this nation, how much the old Puritans (*for that was then the term of reproach*) were affected with it; how the ministers preached against it and wrote against it, and the saints fasted and prayed against it, as that which they looked upon as the inlet to popery. For, if you receive it first in its

doctrine, the same persons will also quickly begin to set it up in its worship. And it was so much laid *to heart* by the *godly* patriots of the nation, that I have been assured from good hands that they drew up an act of parliament to have it suppress, had not the parliament been in a sudden and in an untimely manner broken up ; and yet now (says this great divine) we can cry out against popery, and yet maintain with open face the doctrines of popery."

Since the above was written, I have turned to Brooke's *Lives of the Puritans*, published in 1813, and I find two quotations, one from the infidel Hume, and the other from the immortal Wilberforce, to the honour of these excellent men.

"The precious spark of liberty had been kindled, and was preserved, by the PURITANS ALONE ; and it was to this *sect* that the English owe the *whole freedom* of their constitution."—HUME.

"Many of the Puritans were men of GREAT erudition, *deep views* of religion, and *unquestionable piety* ; and their writings contain a mine of wealth, in which any one, who will submit to some degree of labour, will find himself well rewarded for his pains."—WILBERFORCE.

It is not to be expected that the kingdom of the devil will ever be destroyed or suppressed by acts of parliament. The glorious gospel of the ever-blessed God is the appointed instrument, which is emphatically called *The Truth—The word of Truth—The Truth of the gospel—The Truth in Christ—The Truth as it is in Jesus—and The Truth which is after godliness*. It is this only, attended by the Holy Ghost, the Spirit of truth, with the armour of righteousness on the right hand and on the left, that will successfully oppose the progress of error ; and though

Popery and Arminianism may have the ascendancy for a season, yet their destruction is absolutely certain.

The above extract will show that Arminianism was the object of the greatest dread and utter abhorrence to those holy and distinguished men—the *Puritans*, the *saints*, and the *godly patriots*.

What would those learned and holy ministers, the Puritans, have said had they lived to see the day in which we live? Protestant ministers, who profess to tread in their steps, uniting with Arminians and Arians, Socinians and Papists, to petition the legislature to level the mounds, demolish the fences, and destroy the barriers of our Protestant constitution, which were raised by the blood of the noble army of martyrs. I cannot refrain from extracting a portion of a pamphlet, entitled “A Voice of Warning,” published in 1828.

This small pamphlet, from which the extract is taken, has been unfolding the consequences that were then anticipated :

“ In this eventful period is it not your bounden duty firmly and cordially to unite in respectful applications to the King, and to both Houses of Parliament, against any change in the constitution of the empire? Will it not be highly ungrateful to your God and Redeemer, now to sit still and see our Protestant fences thrown down? Did not your venerable ancestors shed their blood in raising those barriers by which British liberties have been secured so long? If *you* sit still and see those barriers demolished, and a passage made for Popery to enter, would it not justly be interpreted to be a saying that the blood they shed was shed *in vain*? The Lord God Almighty did not punish with so much severity the murders of the Old Testament martyrs, as he did those who, by their actions, approved the horrid deeds! ‘ *The blood*

of the prophets, which was shed from the foundation of the world, from the blood of Abel to the blood of Zacharias, who perished between the altar and the temple: verily I say unto you, it shall be required of this generation.'

“*Posterity!* How can you acquit yourselves of the duty you owe to posterity, without petitioning? Is it not vain and foolish to slumber on, and say, ‘It is not probable that Papists will hurt us in our day.’ Were this foolish and selfish dream more probable than it is, are we sure that, if Papists get into places of power and trust, they will not persecute our descendants? Is there *no probability* that our children, or grandchildren, may rise up and *curse, curse* our silly credulity, or our supine negligence, in parting with the pearl of liberty, purchased for us by the blood, and entailed upon us by the care, of our venerable forefathers, and for bequeathing slavery of soul and body to them as their *only* portion?”

My venerable townsman, the Earl of Eldon, in his speech in the House of Lords, on the opening of Parliament, Feb. 5, 1829, says, “I trust that the sentiments I now express will find their way *throughout the country*, and that every individual in it will hear of them as my *firm, fixed, and unalterable* conviction,—namely, That if they once permit Roman Catholics to take their seats in either Houses of Parliament, or to legislate for the State; or if they grant them the privilege of possessing the great executive offices of the Constitution, *from that day, and that moment*, the sun of Great Britain will be set.” As this has long since been disposed of, my readers may condemn me;—they may, if they please. “I do indeed fear the sun of Great Britain is set, and a dreadful

doom awaits us." This may be considered as chimerical, and may be the object of contempt and ridicule. If so, some deference, however, ought to be paid to the judgment of one of the most enlightened Protestants in this or any other country.

I could refer to many divines ; but I will only refer to one whose praise I believe is in all the churches of Scotland, and in Great Britain, where he was known by his preaching or his works : the late *William M'Gavin, Esq.* of Glasgow.

William M'Gavin died on Thursday evening, 23d of August, 1832, aged fifty-nine ; and the Rev. and venerable Greville Ewing, in his funeral sermon on M'Gavin, declares, that " he died in the midst of active usefulness ; blessed, we believe, as a *servant* found by his master when he came doing his will ; as a *brother*, whose praise was in all the churches ; and as a *citizen*, so highly esteemed by men of all ranks, and of almost every variety of character, that he may be said to have been equally distinguished in the CHURCH and in the WORLD ;" and shows at large that " he was a distinguished example of soundness in the faith,—spirituality of worship,—kindness and faithfulness in Christian friendship,—boldness in principle,—and decision in maintaining it,—imbued with humility before both *God and man*." The reviewer in the *Evangelical Magazine* calls him the distinguished author of *The Protestant* ; and in reference to his reply to Mr. Cobbett on the Reformation, he declares : " It is not saying too much of Mr. M'Gavin to assert, that he is one of the most enlightened Protestants in Christendom. The whole controversy stands before his mind in the order of perfect arrangement, and Mr. Cobbett appears like a child in the hands of a giant." Posterity will

greatly acknowledge its obligation to this *incomparable advocate*." The Rev. S. P. Edgar, minister of the secession congregation, Armagh, Ireland, also says, "He possesses resistless penetration, sound sense, and clear discrimination."

This great man, in a letter to a friend, dated Glasgow, March 9, 1832, thus writes :—

"REV. AND DEAR SIR,—I have had the pleasure of receiving your letter of the 5th instant, and I sympathize with you in your manifold afflictions, with all of which I was unacquainted, not having heard any thing of you for a long time. *Many strange things* have happened since I had the pleasure of seeing you *here*. Popery has been incorporated with our legislature, the bitter fruits of which are now ripening to some dreadful catastrophe, at *least in Ireland*, and *eventually among ourselves*. You and I have the satisfaction of reflecting that we were not consenting to the *deed of them who destroyed our excellent constitution*, but that we lifted up our voice against it.

"We are now, as a nation, a *pendicle of Antichrist*, and must *without doubt* participate in her doom. But I am *not alarmed* on that account; I know that better things are to follow the overthrow of the Man of Sin, though dreadful calamities are to precede and accompany that event;—the sooner they arrive they will be the sooner over. You and I will not see the end of them; but if we have our personal interest in Christ secured, we shall have peace, and in a better world we shall hear of the fall of Babylon, and all the glorious things which are to follow."

In another letter, dated Glasgow, 9th of May, 1832, he writes in the same strain, and recommends me to

publish a small work which I put into his hands to revise and correct, which will be shortly published; and the title he gives it in his letter is, "AN EXCELLENT PICTURE OF POPERY." This letter was to have been delivered to me by the hand of a friend, but I did not receive it till he was no more.

Many things might be added to show the dreadful evils of Popery, and of Arminianism, her younger sister,—or, as Mr. Rous says, "Arminianism is the spawn of popery, which the warmth of favour may easily turn into frogs of the bottomless pit," (see p. 9); but this Introduction is already too long.

The day in which we live is now generally denominated throughout the kingdom the "march of intellect," but might it not be more properly called the march of the prince of darkness, and of the imps of hell? *O Lord, arise, and plead thy own cause!* "Blessed be the Lord God, the God of Israel, who only doeth wondrous things; and blessed be his glorious name for ever! and let the whole earth be filled with his glory! Amen and Amen."

O Sun of Righteousness! expand thy vital ray,
O'er the dark globe diffuse celestial day;
Glad distant regions by thy blissful voice,
Till India's wilds and Afric's sands rejoice.

Thy *Spirit* breathe wide as creation's space—
Exalt, illumine, inspire the human race;
As heaven's own ether, through expansion whirl'd,
Attracts, sublimates, and animates the world.

ROBT. STODHART,

*Minister of Mulberry Gardens' Chapel,
St. George's East, London.*

7, ISLINGTON GREEN,
January, 1835.

MEMOIR OF THE AUTHOR.

CHRISTOPHER NESSE, M. A., author of a valuable Commentary on the Old and New Testaments, was born on the 26th of December, 1621 ; being the son of Thomas Nesse, of North Cowes, in the East Riding of the county of York. He received his grammar-learning under Dr. Lazarus Seaman ; and at sixteen years of age was sent to St. John's College, in Cambridge. Having spent seven years in Cambridge, the civil wars then breaking out, he retired into the country, and preached for a time at Cliffe Chapel, under the inspection of his uncle Bearcliffe, an eminent divine, and vicar of North Cowes. From thence he received a call to Holderness, and after a few years to Beverley, where he taught school, and preached occasionally. Dr. Winter removing to Ireland in 1650, and being soon afterwards elected Provost of Trinity College, in Dublin, resigned to Mr. Nesse his living of Cottingham, near Hull, worth four hundred per annum. There he was instrumental in the conversion of many souls, particularly of Thomas Raspin, a grey-headed old man, and one of the most substantial in that town. After some years, he had a call from thence to Leeds, in which place he was also made very useful. From the

year 1656 to 1660 he was lecturer in the church where Mr. Stiles preached ; and continued so under his successor, Dr. Lake, afterwards Bishop of Chichester. Between this last person and Mr. Nesse, there was the same uncomfortable clashing as was formerly at the Temple between Mr. Hooker and Mr. Travers—that which was delivered in the forenoon being confuted in the afternoon, till Bartholomew-day, 1662, when Mr. Nesse was ejected for nonconformity, and preached in private. The Duke of Buckingham would have complimented him into conformity, as related by himself in one of his books. Upon the Five-mile Act taking place, he removed to Clayton, and from thence to Morley. When the times grew more favourable, he had a house of his own at Hunslet, where he instructed youth, and preached in private, till 1672, when the principal riding-house being converted into a place of worship, he preached there publicly to a numerous auditory. For this offence he was excommunicated four several times, and upon the last, there was issued out a writ *de excommunicatio capiendo* ; to avoid which he removed to London in 1675, and there preached privately, for thirty years, to a congregation of nonconformists that assembled in Salisbury-court, Fleet-street.

“ About this time there lived an eminent minister, the Rev. Nathaniel Partridge, who was ejected in 1662 from the church of St. Michael, in the town of St. Alban’s, Herts, as Dr. Calamy supposes. Mr. Partridge having once preached at St. Alban’s, upon these words, (Rev. iii. 18,) “ *Anoint thine eyes with eye-salve, that thou mayest see,*” a poor man, who was as blind in mind as he was in body, went afterwards to his house, and asked him very soberly where he might get the ointment to cure his blindness. Dr. Calamy does not state the result

of that interview. After the ejection of Mr. Partridge he gathered a congregation in London, and was a great sufferer for nonconformity. Being apprehended for printing, he was committed prisoner to Newgate, and confined there six months. But though deprived of his liberty, his enemies could not extinguish his usefulness. He took great pains with the condemned prisoners, and met with good success. Mr. Partridge died in a good old age, on the 6th of August, 1684. Mr. Christopher Nesse published an elegy upon the occasion, which containing some lines against court measures, he was forced for a time to abscond, in order to conceal himself from the messengers, who were very busily employed in hunting after him."

Mr. Christopher Nesse died on the 26th of December, 1705, aged eighty-four, having been a preacher of the gospel more than sixty years. He was interred in Bunhill-fields. He published a variety of books, some of which are curious and valuable: the principal is his "History and Mystery of the Old and New Testament," in four volumes, folio, which contains much valuable matter, and is said to have been of great assistance to the celebrated Matthew Henry, in compiling his "Exposition." Mr. Granger, who speaks of his style as very indifferent, says, "The reader will find some things well worth his notice in these volumes." They are now *very scarce* and *very valuable*. John Dunton, the bookseller, tells us, that he wrote for him "The Life of Pope Innocent XI.," of which the whole impression sold off in a fortnight. The titles of his other works are as follow:—

1. The Crown and Glory of a Christian. 1676. 12mo.
2. The Christian's Walk and Work on Earth until he come to Heaven. 1677. 8vo.
3. A Protestant Antidote

against the Poison of Popery. 1679. 8vo. 4. The Crystal Mirror, or Christian's Looking-glass, showing the Treachery of the Heart. 1679. 8vo. 5. A Discovery of the Person and Period of Antichrist, as to his Rise, Reign, and Ruin. 1679. 8vo. 6. The Devil's Patriarch; in the Life of Pope Innocent the 11th. 1683. 7. A Spiritual Legacy for Young Men. 1681. 8. Half a Sheet on a Blazing Star. 9. A Philosophical and Divine Discourse concerning the Comet. 1681. 4to. 10. A Whip for the Fool's Back who did ridicule God's holy Ordinance of Marriage. 11. A Key with the Whip to unfold the Intrigues of Absalom and Ahithophel. 12. A Church History from Adam, and a Scripture Prophecy to the end of the World. 1681. 8vo. To this book he prefixed the Author's Portrait. 13. A Token, or New-year's Gift for Children. 1683. 14. Wonderful Signs of Wonderful Times. 1684. 15. Advice to the Painter upon the Earl of Shaftesbury's Enlargement from the Tower. 16. An Astrological and Theological Discourse upon the great Conjunction. 17. A Strange and Wonderful Trinity, or Triplicity of Stupendous Prodigies; consisting of a wonderful Eclipse, a wonderful Comet, and a wonderful Conjunction. 18. The History and Mystery of the Old and New Testament; logically discussed, and theologically improved, in four volumes, folio. 1690. 19. An Antidote against Arminianism. 1700. 20. His Divine Legacy. 1700. Mr. Nesse left behind him, in MS., a particular Confutation of the Romish Religion in all its Doctrines, &c.; and a Vindication of his own Thesis at Leeds, that all Divine Worship must have a Divine Warrant.

NOTES.

TRANSLATION OF THE LATIN, GREEK, AND HEBREW PHRASES WHICH OCCUR IN THIS WORK.

N.B. Where the author has given his explanation in the learned languages, as in the 11th page, and several other places, a double translation would, instead of edifying, perhaps perplex the reader.

MOTTO IN TITLE PAGE. *In magnis, &c.*—In great matters to have made an attempt is sufficient. *Difficilium facilis, &c.*—In things difficult, pardon is easily awarded.

PREFACE, p. iii.—Βιβλαρίδιον, a diminutive of Βίβλιον, and means a little book. The author here understands it as meaning superlatively, a very little book.

P. iv. *Totus mundus, &c.*—Athanasius said in his day the whole world is Arian; the author remarks it to be the sad sign of our times that the whole world is Arminian.

P. v. *In verbo, &c.*—In the word of a priest. *Multum in parvo.*—Much in a little.

P. 7. *Quoad conatum.*—As far as attempt is concerned. *Expellunt, &c.*—The man is driven by one extreme to the other. *Veritas æterna, &c.*—Truth is eternal, and will prevail. *Medio tutissimus, &c.*—Thou wilt go most safely in the middle. *Medium tenuere, &c.*—They are happy who have kept the middle way.

P. 8. *Profundum sine, &c.*—A profound, or a *depth* without a bottom.

P. 9. *Ferenda non, &c.*—Fatal fortune, which injures, is to be borne, not bewailed.

P. 10. *Quare*.—Wherefore. *Stulta Dei*, &c.—The foolish things of God are to be believed, and the impious things of God are to be done. *Ex nihilo*, &c.—From nothing, nothing can proceed: but faith says, From nothing are all things.

P. 11. *Destinatus ad finem*, &c.—Determined as to the end, determined also as to the means. *Οὗς προέγνω*.—Augustine *de bona perseverantia*. Concerning perseverance in what is good. *᾽Ορισμένη βουλή*.—Determinate counsel.

P. 12. *Quicquid est*, &c.—Whatever is in God, is God. *Aliud et aliud*.—One thing and another. *De novo*.—Anew. *Pro re nata*.—For the immediate thing.

P. 14. *Ut supra*.—As above.

P. 15. *A parte ante*.—In respect to the past. *Vehi beachad*.—And he himself in one.

P. 16. *Quasi uno*, &c.—As by one glance.

P. 17. *Quod scripsi*, &c.—What I have written, I have written.

P. 18. *Præparatio et*, &c.—A preparation both for grace and glory. *Τὸ ἀμετακίνητον*.—Unmovable.

P. 19. *Extra Deum*.—Out of God. *Quoad actum prædestinantis*.—As far as his act of predestinating is concerned. *Quoad actum volentis*.—As far as his act of willing is to be viewed.

P. 20. *Abseq; primò*, &c.—Without him who primarily ordained.

P. 22. *A pari*, &c.—Not from the equal, but from the less.

P. 24. *Illud est*, &c.—That is perfect to which nothing can be added. *In massâ*, &c.—In the corrupt mass.

P. 25. *Sic* without a *sicut*. Thus—as. *Ergo*.—Therefore.

P. 26. *Fratres utero*.—Brothers in the womb, yet not in mind, or in soul, understanding, will, disposition, &c. *Δυσνόητον*.—Difficult to be understood.

P. 27. *Ex meliori luto*.—Of better clay. *Ergo*.—Therefore.

P. 32. *Ad singula*, &c.—To individual classes, yet it is to classes of individuals.

P. 34. *A capite*, &c.—From the head to the heel; meaning altogether; throughout.

P. 35. *Ex debito*, &c.—From debt and necessity, not from the good pleasure of God. *Extra Deum*.—Out of God. *Ἀθεόλογον*.—Without the authority of the word of God. *Idea Dei*, &c.—The notion of God does not come from any quarter out of himself.

P. 36. *Ergo*.—Therefore. *Causa causarum*.—The cause of causes.

P. 39. *Ut supra*.—As above. *Primum mobile*.—The first moving cause. *In potestate*, &c.—In the power of him predestinated, not of him predestinating. *Pro re nata*.—According to the nature of the case.

P. 40. *Deus est*, &c.—God is in his nature simple, having nothing whatever of admixture or succession, but in every respect one. *Sed e contrâ*.—But on the contrary, therefore, &c. &c.

P. 42. *Summum bonum*.—As he is the chief good, so he is the original or fountain of what is just; the first in any genus, or kind, is the rule of those which follow. *Primum justum*, &c.—Not only right, but a rule, a rule ruling, not a rule ruled. *Qui suo*, &c.—He that makes use of his own right does injury to no one. *Suprà*.—As above. *Massâ corruptâ*.—In a corrupted mass.

P. 43. *Sarcasmus diabolicus*.—Diabolical sarcasm. *Quod libet*, &c.—What he lusts he makes lawful. *Reprobatio nil*, &c.—Reprobation puts nothing in him who is reprobated. *Non causâ*, &c.—A no reason for a reason.

P. 44. *Bona gratuita*.—Gratuitous bestowments. *Mala voluntaria*.—Voluntary evils. *Præstat esse*, &c.—It is better to be the chamber-pot of a prince, than simple clay. *Durus sermo*.—Hard speech. *Seriò but simulate*.—Cannot be done seriously but feignedly.

P. 45. *Cesset voluntas*, &c.—Let self-will cease, and there will be no hell. *Verba dare*, &c.—God not only gives forth the words of command, but he produces the thing. *Virtutis vehiculum*.—Vehicle of power.

P. 46. *Voluntas præcepti*.—The will of command. *Voluntas propositi*.—The will of purpose. *Ad alterum*.—For the sake of another.

P. 47. *Posse non*, &c.—He had ability to stand, but not such ability as to make his fall impossible. *Respectu rei*, &c.—In respect of the thing itself, but not in respect of God. *Opposita*, &c.—Opposites should be of the same kind. *Respectu rei*, &c.—In respect of the thing, and in an abstract sense. *Respectu rei*.—In respect of the thing.

P. 48. *Respectu Dei*.—In respect of God. *Quoad eventum*, &c.—As to the event, but not of compulsion as to the mode of acting and taking place. *Non per*, &c.—He chose not by constraint from an external principle, but by a willing inclination from an internal principle.

P. 49. *Respectu rei*.—In respect of the thing. *Respectu Dei*.—In respect of God.

P. 50. *Intellectus nostri*, &c.—Fictions of our own understanding. *In re*, &c.—In the thing, but only in the manner of explaining. *Massa nondum*, &c.—A mass not yet built or put together, but pure and not yet corrupted, or a mass put together and corrupted. *In pari*, &c.—In an equal state. *In statu*, &c.—Not in the state of integrity (or purity), nor in the fallen state, but in the renewed and only not glorified state.

P. 51. *Cladius accusat*, &c.—Cladius accuses adulterers. A proverbial expression, which arose from Claudius Publius, a noble Roman of that age of Cæsars, a very debauched person in his morals and practice. *Uno intuitu*, &c.—God with one glance sees all things. *Non datur*, &c.—There is not a former and a latter in God. *Si salvabor*, &c.—If I am to be saved, I shall be saved. *Sensu composito*.—It was true in the compound sense, but not in the divided abstract sense.

P. 52. *Ora labora*, &c.—Pray and labour; Minerva is to be invoked by moving our hands. A proverbial expression. *Ut suprâ*.—As above. *E contra*.—On the contrary.

P. 53. *Si damnabor*, &c.—If I am to be damned, I shall be damned.

P. 54. *Opera Trinitatis*, &c.—The outward works of the Trinity are equal.

P. 55. *Ergo*.—Therefore.

P. 56. *Sanctum sanctorum*.—The holy of holies.

P. 57. *Vice multorum*.—In the room or place of many.

P. 58. *Extra Ecclesiam*, &c.—Without or out of the church there is no salvation.

P. 60. *Positâ causâ*, &c.—The cause being granted the effect is also granted. *Remissâ culpâ*, &c.—The guilt being remitted, the punishment is also remitted.

P. 61. *Nemo bis*, &c.—No one is imprisoned twice for one offence.

P. 62. *Parvulus Paganorum*, &c.—That the little children of pagans received no supernatural help in themselves.

P. 63. *Numerari pretium*, &c.—It is opposite to justice; that the price be paid and the captive not redeemed, is contrary to justice.

P. 64. *Deus et*, &c.—God and nature do nothing in vain. *Placabilem*, &c.—Appeasable, and not appeased.

P. 65. *Per totum*.—Throughout the whole. *Jus*, &c.—If there be a right there must be a deed. *Ubi nulla*, &c.—Where there is no law there is no transgression.

P. 66. *Unusquisque*.—An equivocal word. *Noverint universi*, &c.—Not with a know all men ; but it is to all the faithful in Christ. *A facto*, &c.—From the deed to the right the consequence is not valid.

P. 67. *Πᾶς*.—All. *ἑκάστος*.—Each or every man.

P. 68. *Προηγούμενη*.—The cause, antecedent.

P. 69. *Omnes redimuntur*, &c.—All are redeemed by Christ, but the elect alone are in Christ. *Habet in*, &c.—The medicine has in itself that which would do good to all, but if it be not drunk it will not cure.

P. 70. *Suppositio nil*, &c.—Supposition puts nothing *in esse*, or makes nothing actually exist. *Δεσποτής*.—A lord or master.

P. 72. *Libertate indifferentiæ*.—With a liberty of indifference.

P. 73. *Contrarietatis et*, &c.—A liberty both of contrariety and of contradiction. *Creatio continuans*.—A creation continuing, or a perpetual creation (as the first was a transient creation).

P. 74. *Nihili nepotes*.—Grandsons of nothing. *Quod nulli*, &c.—What is for no use, is nothing. *Effectu, vanum*, &c.—What is fruitless is vain.

P. 75. *Non a nobis*, &c.—We spring not from ourselves. *Quicquid paritur*, &c.—Whatever is produced has its origin not from itself but from some other. *Semen carnis*, &c.—Seed of flesh and blood of the first birth, but not seed of the Spirit, &c.

P. 76. *Internum principium*.—Inward principle.

P. 77. *Internum principium*.—Inward principle. *Cadaver fricatione*, &c.—A corpse by mere rubbing or friction does not raise itself.

P. 78. *Dixit et*, &c.—He said and it was done ; God doth not give words but the thing. *Qualis causa*, &c.—As is the cause so is the effect. *Removens prohibens*.—Which is not so much as a removing and prohibiting thing (which is only a cause without which the effect could not be produced, and so no proper cause at all), for, &c. ; so must not only have grace exciting, and morally persuading, but also grace healing and vivifying. *Nemo fortunæ*, &c.—No man is the workman of his own fortune, unless it is subordinately. *Infirmus hostis*, &c.—He is a feeble enemy who can only conquer him who is willing to be overcome.

P. 79. *Πάντα ἐν πᾶσιν*.—All in all.

P. 80. *Ἔλκει μὲν*, &c.—He draws, but he makes willing in drawing, or he draws the willing man. *Quis trahitur*, &c.—And who is drawn unless he were already willing ? He so comes only choosing, only as choosing to come. Not that men (for that is impossible) be-

lieve against their wills, but that from their being unwilling they are made willing. *Co-operando perfuit*, &c.—God in cooperating, accompanied what in operating he began. *Dux et*, &c.—Grace is leader and companion.

P. 81. *Ne detur*, &c.—Lest that should be a vacuum. *Nolle est*, &c.—To be unwilling is of the flesh, to be willing is of the Spirit.

P. 82. *Non est*, &c.—It is not grace in *any way* unless it be in *every way* gratuitous.

P. 83. *Ab incommodo*.—From the inconvenient. *Principium quod*, &c.—The principle which, not the principle by which. *Mihi soli*, &c.—I owe it to myself.

P. 84. *Potentiam credendi*, &c.—The power of believing to a man, the power of willing with the desire that he should be converted is from God. *Generatus sequitur*, &c.—That which is generated follows the nature of him who generates. *Originale originatum*.—The original originating brought forth the original originated. *Ἀναπολογήτους*.—Without excuse. *Splendida peccata*, &c.—Splendid sins being faulty as to the principle and end.

P. 85. *Voluntas præcepti*.—A will of precept. *Voluntate propositi*.—A will of purpose.

P. 86. *Intimior intimo*, &c.—And more intimate with it than our inward part. *Non ideo*, &c.—The wheel doth not run that it may be round, but because it is round.

P. 87. *Ejusdem farinæ*.—Of the same flour. *Gratia gratis*, &c.—Grace given for nothing, but not grace making grateful.

P. 88. *Verisimilia*, &c.—Things having the semblance of truth, are not real verities.

P. 89. *Sanctificatio est*, &c.—Sanctification is glory begun. *In patriâ*.—All glory is grace in our home; grace is glory on our way to our home. *Secunda post*, &c.—Second plank or table after shipwreck. Alluding to a custom among the Romans of those who had been saved by shipwreck; which was, to have all the circumstances of their adventures printed on tables.

P. 91. *Pignus redditur*, &c.—The pledge is restored, the earnest retained. *In pretio*, &c.—In the price, promises and first fruits.

P. 93. *Of Religando*.—From binding. *Currere quatuor*, &c.—Will run on four feet, and be fit or square in all things.

P. 96. *Gratia in*, &c.—Grace remains inextinguishable in the hearts of the elect. *Habitus non*, &c.—The habit or principle is not last, the act is intermitted, but the degree is remitted. *Non amisit*, &c.—

We lost not charity itself, but remitted somewhat in the fervour of charity.

P. 97. Παρακαταθήκην μου, &c.—He is able to keep my depositum, that which I have committed to him. *Non quæruntur*, &c.—Not beginnings in Christians are sought after, but the end.

P. 98. *Qui facit*, &c.—He who makes men good, makes them persevere in what is good, *Austin*. Such is the fear of God in the hearts of the pious that they perseveringly cleave to God : those whom the love of Christ embraces, it makes them inseparable from him, and the gifts of vocation God neither rescinds nor revokes, *Ambrose*. It is the property of faith never to be altogether unsettled or destroyed, *Chrysostom* translated. True faith is perpetual, and perpetual because it is true, *Luther*. Faith may be shaken, but not shaken off, wounded but not slain, or altogether lost, *Bucer*. With many others, &c.

P. 99. *Modo intenditur*, &c.—Sometimes stretched or braced, sometimes relaxed.

P. 100. *Jus aptitudinale*.—His right of fitness, but not his hereditary right. Παραπλησίον τῷ, &c.—Nigh unto death, but not death. *Pro arbitrio*.—At pleasure. *Demeritoriè*.—By demerit, though not effectively.

P. 101. *Secunda post*, &c.—A second plank or table after shipwreck. See page 89. *Dicta symbolica*, &c.—Said symbolically, not argumentatively. *Nihil ad*, &c.—Not at all to the purpose. A proverbial expression.

P. 102. *Gratiæ gratis*, &c.—Graces given for nothing—that is, for no saving end—are capable of being lost. *Bachur et tob*.—Good and chosen.

P. 103. *Petrus non*, &c.—Peter lost not his faith by his sin. *Suppositio nil*, &c.—Supposition gives existence to nothing. *Quod non*, &c.—That which is not to be supposed. *Non novum*, &c.—His habit or principle was not made new but revived. *Jus ad*, &c.—A right to the thing, but not the right in the thing.

Entered at Stationers' Hall.

AN
ANTIDOTE
AGAINST
ARMINIANISM:

OR,

A Succinct DISCOURSE, to Enervate and Confute all the five Points thereof, to wit, *Predestination grounded upon Man's foreseen Works. Universal Redemption. Sufficient Grace in All. The Power of Man's Free-will in Conversion, and the Possibility of True Saints falling away Totally and Finally.* All which are Demonstrated here to be Damnable Errours, both by *Scriptures* and *Reason*, &c. All Undeniable and Uncontroulable.

PUBLISHED FOR PUBLICK GOOD,
BY CHRISTOPHER NESS,

AUTHOR OF THE "HISTORY AND MYSTERY OF THE OLD AND NEW TESTAMENT,"
AND OF MANY MORE BOOKS, &c.

*In magnis voluisse sat est.
Difficilium facilis est Venia.*

LONDON,

Printed by R. TOOKEY, for THO. COCKERILL, at the *Bible* and
Three Leggs, over against *Grocers-Hall*, in the *Poultry*. 1700.



THE PREFACE.

CANDID READER,

OBSERVE these few considerations: although this *Enchiridion*, or *Small Manual* and *Portable Pocket-Book* be very little in it self and substance, yet ought it not therefore to be despised: for,

First, We read how the mighty Angel of the covenant had a very little book open in his hand, *Rev.* x. 2. The Greek word is [Βιβλαρίδιον] not Βιβλίον, but a threefold diminutive, as *Liber*, *Libellus* and *Libellunculus*; yet this little book did contain in it, the great concerns of the Redeemer's little, little flock [τὸ μικρὸν ποίμνιον] a double diminutive as Christ calls them, *Luke* xii. 32. The Bible it self is but a little book, in comparison of those vast folios of School-doctors and Popish decretals, wherewith the world is pestered, &c. and that little book was not shut or sealed, but it was open by the Lamb's purchase: 'tis the work of Antichrist to keep it shut, yea, and it must also be eaten, ver. 10. that is, it must go down and be hid in our hearts, *Psalms* cxix. 11. then the simplest soul may have right conceptions of it, *Deut.* xxx. 11.

Secondly, This little book hath cost me great study and labour to compose it, that it might contain the very cream and quintessence of the best authors upon

this subject: Moreover, It hath cost me likewise many ardent prayers to God, and many earnest wrestlings with God, that I might not be one of those that rebel against the light, *Job* xxiv. 13. but that in his light I might see light, *Psalms* xxxvi. 9. and to have my eyes anointed with Christ's eye-salve, *Rev.* iii. 18. that I might see more clearly into these profound points, which hath very much puzzled so much of the Christian world. Insomuch that the Orthodox do complain in our day (only with a little difference) as blessed Athanasius did in his day, who then sighed out those sad words [*Totus mundus est Arrianus*] so it is the sad sigh of our present times, that [*Totus mundus est Arminianus.*]

Thirdly, Lest this overflowing deluge should bring destruction upon us, there is great need that some servants of Christ should run to stop the farther spreading of this plague and leprosie: thus Moses, God's servant, stood in the gap, and stopped the destruction of Israel, *Psalms* cvi. 23. & *Numb.* xiv. 10, 11, 12, to 20. And at another time this Moses (who was quick-sighted by his great familiarity with God) did soon see that wrath was gone out from the Lord against Israel, then he commands Aaron to run and take a censer and offer up an atonement, &c. all which when Aaron had done, the plague was stayed, *Numb.* xvi. 46, 47, 48. And the neglect of this duty the Lord complains of, that he found none of his servants to stand in the gap, &c. *Ezek.* xiii. 5. & xxii. 30. While I was considering those things, the Lord stirred up my spirit, to do as is done in common conflagra-

tions, when every one runs with the best bucket he can get, wherewith to quench the devouring flames, and to stop them, that they may not proceed to lay all waste before them.

Fourthly, When I had compleated this short compendium (which I drew up many years ago) I shewed it to Dr. John Owen, Mr. Nicholas Lockier, and Mr. George Griffith; who all unanimously approved of it, and wrote an epistle commendatory to it, subscribing it with all their three hands, which is too large here to insert, because I am confined to but four pages for my Preface, &c. the truth of the premisses I do affirm (as the phrase is) *In verbo sacerdotis*, &c.

Fifthly and lastly, As a little map doth represent a large country at one view, which will take up much time to travel over, &c. so this πολλὸν ἐν μικρῷ, *multum in parvo*; read it seriously without partiality, and the Lord give you understanding in all, &c.

So prayeth,

Yours in the best Bonds,

CHRISTO. NESS.

Sept. 30, 1700.

AN
ANTIDOTE
AGAINST
ARMINIANISM.

CHAPTER I.

OF ARMINIANISM IN GENERAL.

IT hath ever been the lot of truth (like the Lord of it) to be crucified (at least *quoad conatum*) between right-hand and left-hand thieves: as moral vertue, so theological also, is found betwixt two extreams; Αποσθοῦνται τὸν μέσον οἱ ἄκροι ἐκάτερος πρὸς ἐκάτερον. *Expellunt medium extremi uterq; ad alterum*, saith Aristotle; *Ethic.* lib. ii. cap. 8. Agreeable unto which, Thucidides hath a saying, οἱ ἐν μεσῷ ἀμφοτέρωθεν κτείνονται, those that be in the midst are slain (or at least, assaulted) on both sides; but *veritas æterna et valebit*.

There is as much beyond the truth, as on this side it; as much of vain curiosity in out-running the flock of Christ, and the Lamb that leads them (which exposes men to the watchful and wrathful Canaanites) as there is of affected ignorance in straggling and loitering behind, whereby they are in danger to be cut off by cursed Amalek. Truth hath evermore observed the golden mean, and the Poet's counsel is good here, [*medio tutissimus ibis*] to keep a mediocrity; and the character of the sons of truth is, *medium tenuere beati*.

Truth's enemies (on all hands) are various; the anti-Scripturists make the Bible a legend of lies, and faith a fable. The Familists cry down ordinances as a burden too heavy for a free-born conscience, and too low and carnal for a seraphick spirit. The Socinians decry the divinity of Christ and his satisfaction, as if his sufferings were exemplary only, not expiatory. The Atheists deride all, and would lay waste religion. The Romanists do turn the true worship of God into will-worship, and teach their own traditions for the commandments of God, spoiling God's institutions with man's inventions.

The Arminians (not the least, tho' here the last of truth's adversaries) do call the justice of God to the bar of reason, and dare confidently wade in the deep ocean of divine mysteries, and in stating the decrees of God, where blessed Paul could find no bottom; but found it *profundum sine fundo*, and cry'd, *ὠβάδος*! "O the depth," &c. They dare undertake to fetch the apostle off from his *non plus*, *Rom. ix. 14*, saying, God foresaw that Jacob would believe, and that Esau would not believe; therefore the one was loved, and the other hated; thus Arminius's school teacheth deeper divinity, than what Paul learnt in the third heaven; and they do not only (with the Socinians) gratifie the pride of man's reason, but also the pride of man's will, in extenuating both the guilt and filth of original sin, as Popery (their elder sister) doth gratifie the pride of outward sense.

Hence Dr. Loughton calls Arminianism the Pope's Benjamin, the last and greatest monster of the Man of Sin, the elixir of anti-christianism, the mystery of the mystery of iniquity, the Pope's cabinet, and such a fine-spun thread of Popery, that it can scarce be discerned, the quintessence of equivocation, and Spain's new-found passage into Brittany and the Low-Countries; and famous Mr. Fuller saith, "We
Sion's Plea, page 234. must sadly confess, that since the Synod
Fuller's Chur. Hist. cent. 17. b. 10. p. 61. at Dort, many English souls have taken a
 "cup too much of Belgick wine in a spiritual
 "sense, whereby their heads have not only grown dizzy
 "in matters of lesser moment, but their whole bodies do

“ stagger in the fundamentals of their religion.” Alike hereunto Mr. Rous (the master of Eaton Colledge) addeth, saying, “ Arminianism is the spawn of Popery, which the “ warmth of favour may easily turn into the frogs of the “ bottomless pit :” and what are the new Arminians, but the varnished offspring of the old Pelagians, that makes the grace of God to lacquey it at the foot (or rather at or to the will) of man, that makes the sheep (as it were) to keep the shepherd, that puts God into the same extremity with Darius (in *Dan. vi.*) who would gladly have saved Daniel, but could not. What else can their doctrine *de scientiâ mediâ* signifie ? Which they say is a præscience in God, whose truth depends not on the decree of God, but on the free-will of the creature ; this is to make the creature have no dependance on the Creator, and to fetter Divine Providence. Thus that fatal necessity (which they from our absolute decree would lay at our doors) unavoidably remains at theirs ; and God must say thus to miserable man, Oh ! my poor creature, *Ferenda non flenda* Rhætor. fort. de divina gratiâ. Ep. De- *est (quæ vos læsit) fortuna fatalis, &c.* That fatal fortune (which hath harmed you) must be dicat. pag. 6. endured more than bewailed, for it was from all eternity before my providence, I could not hinder, I could not but consent to those fatal contingencies ; unavoidable fate hath (whether I will or no) pronounc’d the inevitable sentence. This is to make God like the heathen Jupiter, who (himself could not deliver [his] Sarpedon out of his bonds, when he earnestly desired it, as Homer gives us the relation : what else is this, but to overthrow all those graces of faith, hope, patience, thankfulness, &c. to expecorate religion, and to pull the great Jehovah (himself) out of his throne of glory, setting up Dame Fortune to be worshipped in his stead ? These and many other great abominations, have been discovered in the chambers of imagery in our days, which indeed are nothing but the frothy exuberancies of wanton wits, measuring supernatural mysteries and the abstrusest points of divinity, with the crooked metewand of degenerate reason : “ this word” Luther.

[*Quare*] saith Luther, “hath undone many a soul, that
 “must know a reason of all God’s actings; yea, of
 “those too high for us, and wherein reason is a fool;
 “thus (saith he) men put themselves between the door
 “and the hinges, in searching into the secret counsels
 “of God.” But in these points it was once well said,
Da mihi baptizatam rationem, give me a mortified reason;
 for, to prescribe to God’s infinite understanding, and to
 allow him no reasons to guide his determinations by,
 but what we are acquainted withal, is extreamly arro-
 gant and supercilious: *Stulta Dei sunt credenda* (as fond
 man calls them) *et impia Dei facienda*; to wit, such as
 carnal reason accounteth foolish, and wicked: reason
 saith, *Ex nihilo nihil fit*, but faith says, *Ex nihilo omnia*;
 reason must neither be the rule to measure faith by, nor
 the judge: we may give a reason of our believing, to
 wit, because it is written; but not of all things believed,
 as why Jacob was loved and Esau hated, before they
 had done either good or evil; this was the counsel of
 God’s own will: touching such sublime mysteries, our
 faith stands upon two sure bottoms, the first is, that the
 being, wisdom, and power of God doth infinitely tran-
 scend ours, so may reveal matters far above our reach:
 the second is, that whatsoever God reveals is undoubt-
 edly true, and to be believed, although the bottom of it
 cannot be sounded by the line of our reason; because
 man’s reason is not absolute, but variously limited, per-
 plexed with its own frailty, and defective in its own
 actings.

CHAPTER II.

OF PREDESTINATION, WHICH IS THE FIRST POINT IN CONTROVERSIE.

PREDESTINATION is the decree of God,
 The defini- whereby (according to the counsel of his own
 tion of it. will) he foreordained some of mankind to eternal
 life, and refused or passed by others for the praise of his

glorious mercy and justice, *Rom.* ix. 22, 23. Some are vessels of mercy, and others are vessels of wrath: in a great house various vessels are for use and ornament; both vessels of honour and vessels of dishonour, *2 Tim.* ii. 20. and the master of the house can wisely use all his vessels [“for this cause did I raise up thee, &c.”] God hath his use even of Pharaoh, and of the churches greatest enemies; if it be but skul lion work, to brighten vessels of mercy by them; and God hath not appointed us to wrath, but to obtain salvation, *1 Thes.* v. 9.

It is call'd destination, as it comprehends a determined order of the means to the end, [*destinatus ad finem, destinatus etiam ad media*] and 'tis call'd predestination, because God appointed this order in and with himself, before the actual existence of those things so ordered. The Greek word προωρισμός, signifies a fore-separating for God's special use: as Israel was separated from among all the nations of the world, to be God's peculiar inheritance. So God tells them, *Levit.* xx. 24. הברלתי, *Hibdalti*, which the Septuagint read διωρίσα, I have separated you, to wit, in fulness of time; so προωρίσα, I have separated you from the common mass of sinful mankind to become vessels of mercy, members of Christ, and temples of the Holy Ghost, before all time, even from all eternity: as divine prescience is sometimes largely taken for predestination, *Rom.* xi. 2. “God hath not cast off his people whom he did foreknow,” [οὐκ προέγνω] that is, whom he did predestinate: so Augustine *de bono perseveran*, cap. 18. urges against the Pelagians: In like manner, predestination is taken strictly and synechdochically, for election itself. *Rom.* viii. 30. *Eph.* i. 5. and accordingly I shall handle it in this following treatise, using the word election and predestination promiscuously.

It is also called in the definition a divine decree (as the genus of it) because it contains in it the determinate counsel of God, and the counsel of his own will; *Acts* iv. 28. *Eph.* i. 11, in bringing to pass such and such ends, by such and such means. This is in Scripture phrase ὁρισμένη βουλή, *Acts* ii. 23. ἡ χεὶρ καὶ ἡ βουλή τῆς θεοῦ, the

hand and counsel of God, and εὐδοκία, *beneplacitum*, the good pleasure of God; in those places fore-named, *Eph. i. 9.*

CHAPTER III.

OF THE PROPERTIES, AND FIRST ETERNAL.

Eternal pro- THIS divine decree hath various properties,
 perty. as, first, eternal; which is thus proved.

Reason 1. The first Reason is, God's internal and im-
 minent acts are the same with his essence, such
 an act is the divine decree; and therefore as
 God's essence is eternal, so his decree must be eternal
 also: *quicquid est in Deo, est Deus.* Now the decree is
 God's decreeing, because whatsoever is in God is God;
 it is God himself by one eternal act, decreeing and deter-
 mining whatsoever should come, unto the praise of his
 own glory.

Reason 2. The second Reason is taken from the simpli-
 city of God, which is God considered as one
 meer and perfect act, without any composition
 or succession; there cannot be in God *aliud et aliud*;
 there can be no more a new thought, a new intent, or a
 new purpose in God, then there can be a new God.
 Whatever God thinks, he ever thought; and always
 doth and will think: whatever God purposes, he always
 purposed, and ever doth and will purpose; as he cannot
 know any thing *de novo*, neither can he intend
 Exod. iii. 14. any thing *de novo*; for his name is ["I am"] and
 takes not new counsels, as man doth; and so
 draws up (*pro re natâ*) new determinations.

Reason 3. The third reason is taken from Christ. If
 Christ was the Lamb slain from the foundation
 of the world (as he is called, *Rev. xiii. 8.*) then
 predestination to life must needs be before time, because
 Christ is the foundation of election, we are elected in
 him, *Eph. 1. 4, 5.* and predestinated v. 5, by him. Christ

is the means. Now the end cannot be of a latter date and determination, than the means to that end: they have relation each to other. And if Christ be the eternal purpose of the Father, then the act of electing in Christ must needs be his eternal purpose.

The fourth Reason. The Scripture expressly proves it, saying it was before the world, Reason 4.
2 *Tim* i. 9. *Tit.* i. 2. and before the foundation of the world, *Eph.* i. 4. and it was an eternal purpose which he purposed in Christ, *Eph.* iii. 11. so that we lay from all eternity in the womb of our Father, before the time we came into our mother's womb.

The fifth Reason. It is the royal prerogative of the great Jehovah, to order as well as Reason 5.
appoint, things that are coming and that shall come, which the vanities (or idols) of the Gentiles cannot doe, *Isa.* xlv. 7. and none can appoint God the time. *Jer.* l. 44. Hence time is said to travel with those eternal decrees of God, and brings forth the accomplishment of them in their proper season: the decree will bring forth, *Zeph.* ii. 2. and it is big-belly'd till then: every thing hath its accomplishment in time, which was decreed to fall out from all eternity.

The sixth Reason. If humane concernments have this encomium, that these are ancient things, Reason 6.
as 1 *Chron.* iv. 22. how much more the divine decree, which is not the work of yesterday, [*παλὰι προγεγραμμένοι*] of old ordained, *Jude* 4. If the negative part of predestination, then much more the positive part: God's purpose of loving Jacob, as well as hating Esau; was before they had done either good or evil.

Object. Some object, saying, we grant God's prescience, or fore-knowledge to be eternal, but not his predestination; that choice or election God mentions 1 *Cor.* i. 27, 28, 29. must be a temporal, not eternal election.

Answ. 1. I answer, first, this prescience or fore-knowledge of things that [may] come to pass, doth goe before the decree of predestination; thus the apostle ranks them, *Rom.* viii. 29, 30. but the fore-knowledge of

things that [shall] come to pass, must follow the decree. For things must first be decreed, and then foreseen in that being which they have in the decree. In this latter sense, prescience presupposes predestination. “Known unto God are all his works from the beginning of the world,” *Acts* xv. 18. God hath not an imperfect, but a thorough fore-knowledge of all future things (both concerning the *terminum quo, et terminum ad quem*; the means and the end) not only as they may be, but also as they shall be, by his divine determination.

Answ. 2. Præscience, or fore-knowledge, is taken for God’s love from eternity, [οὓς προεγνώ] *quos præ-amavit*, whom he fore-loved: so Zanchy reads it, whom he fore-knew, not only with the knowledge of observation, but with the knowledge of approbation also; he fore-knew them to be his: so it is predestination itself, or ὁμόσημον, *Rom.* ii. 2. *ut supra*, pag. 5. and to grant an eternal prescience without an eternal predestination, is to break the links of that golden chain in *Rom.* viii. 29, 30.

Answ. 3. The Lutherans grant a predestination eternal to the elect only, but to the non elect only a præscience or naked fore-sight (without any præ-ordination) lest they should make God the author of the creatures sin and ruine: but these men fear where no fear is, for the worst evil act that ever was in the world (to wit, the murdering of [the Prince of Glory] Jesus Christ) did not only fall under the fore-knowledge of God, but also under his determinate counsel, *Acts* ii. 23. & iv. 28. ’twas not barely fore-known, but unchangeably determined.

Answ. 4. Though it be granted, that the apostle speaks of an election or choice temporal, in that *1 Cor.* i. 27, &c. yet that signifies no more but our vocation; and temporal reprobation intimates no more than men’s obduration; the accomplishment of both which is granted to be in time, so may not be confounded with this eternal decree of God, but are fruits and effects of it.

Consecra-
ries.

1. Hath God given us a room in his heart before we did any good to him, even from all eternity; then how should we give God a room

(yea, the best room) in our hearts, who never did evil to us?

2. Is God's love eternal [*a parte ante*] then Satan cannot get beyond, or betwixt this love of God and us, for it was before the world was, and so before Satan was.

3. Austine tells a curious fool (that asked what God did before the world was made) that he made hell for such as him: but this teaches us, that God was choosing us to himself before the world began: oh wonderful!

4. If so, then thy saintship and sufferings have eternal glory wrapped up in them; all this comfort is lost in the contrary doctrine.

CHAPTER IV.

OF THE SECOND PROPERTY OF THE DIVINE DECREE, IT IS UNCHANGEABLE.

THE second property of the divine decree is, it is unchangeable; hence 'tis compared to a mountain of brass, *Zech. vi. 1.* and 'tis called τὸ ἀμεταθετεν τῆς βουλῆς, the immutability of his counsel, *Heb. vi. 17.* This is made evident by sundry reasons. As,

Reason 1. The divine decree hath an unchangeable fountain, to wit, the unchangeableness of God, *Job. xxiii. 13.* He is in one mind, and who can turn him? [וְהִיא בְּאַחַד, *Vehi beachad*]. *Et ipse in uno.* He desires and he doth it, there is no created being can interpose 'twixt the desire and the doing, to hinder their meeting together; *Numb. xxiii. 19.* "God is not a man that he should lye, or the son of man that he should repent:" *Mal. iii. 6.* "I am God, I change not." *Jam. i. 17.* No shadow of changing in him. "The counsel of the Lord shall stand, and the thoughts of his heart to a thousand generations." *Psal. xxxiii. 11.* "Many devices are in the hearts of men, but the counsel of the Lord shall stand." *Prov. xix. 21.* Man is a poor changeable creature, and changes his mind oftner than his garment, both from the darkness of his under-

standing and perverseness of his will; he sees something that he saw not before; but there is no such imperfection in God. All things are naked before him, [τετραχρηλισμένα] dissected, or with their faces upward, *Heb.* iv. 13. He knows (*quasi uno intuitu*) all his works (their natures and circumstances) as perfectly in the beginning of the world, as he will do at the end of it; and he abides still in one mind when his dispensations are changed, for he decreed the change of them from all eternity.

Reason 2. It stands upon an unchangeable foundation, to wit, that rock of ages, "Jesus Christ, the same yesterday, to day, and for ever," *Heb.* xiii. 8. As the first Adam was the foundation stone in the decree of creation; so the second Adam was the foundation stone in the decree of election: God hath blessed us in him, *Eph.* i. 3. [and we shall be blessed] he hath chosen us in him, v. 4. pardoned us in him, v. 7. sealed us in him, v. 13. built us up in him, *Col.* ii. 7. and compleated us in him, v. 10. according to his purpose and grace which was given us in Christ Jesus before the world began; *2 Tim.* i. 9. All those acts of grace are said to be [in] Christ, and Christ himself was under divine ordination, *1 Pet.* i. 20. and is called the elect stone, *1 Pet.* ii. 4. Christ is the first person elected, (*Isa.* xlii. 1. & *Mat.* xii. 18. "Behold my servant whom I have chosen") as Adam was the first person created, Christ was chosen as the head, and we as his members; therefore are we said to be given to Christ; *John* xvii. 2. Now so long as this foundation standeth sure, so long doth the superstructure remain unchangeable; the temple stood firmly upon those two pillars [Jachin and Boaz, *i. e.* stability and strength] so the decree of election standeth sure upon Christ the foundation, and none can pluck an elect soul from off this foundation; none can pluck any of [his] out of his hands, *John* x. 28. Christ will lose none that are given to him, *John* vi. 39.

Reason 3. 'Tis unchangeable, because it is a decree written in heaven; and so above the reach of either angry men or enraged devils to cancel: God knoweth who are his, *2 Tim.* ii. 19. "the assembly of the first-born written

in heaven," *Heb.* xii. 23. Thence is it called the Lamb's Book of Life, which contains a catalogue of the elect, determined by the unalterable counsel of God, which number hath a fulfilling time, *Rev.* vi. 11. and can neither be increased nor diminished. This is to be rejoiced in above dominion over devils, *Luke* x. 20. which (if our names may be written in heaven to day, and blotted out to morrow) would be no such ground of joy: if the decrees of the Medes and Persians (which were but writings on earth) were unalterable, *Dan.* vi. 8. how much more the decrees of the great God written in heaven must be unchangeable? Must Pilate say, *Quod scripsi, scripsi*; that is, my writing shall not be altered; and shall not God say so much more? "I know (saith Solomon) that what God doth, it shall be for ever;" *Eccles.* iii. 14. Nothing can be put to it, nor any thing taken from it; his counsel shall stand, *Prov.* xix. 21. and the sun may sooner be stopp'd in his course, than God hindered of his work or in his will: nature, angels, devils, men, may all be resisted, and so miss of their design; not so God, for who hath resisted his will? All those chariots of humane occurrences and dispensations, come forth from between those mountains of brass, the unalterable decrees of God, *Zech.* vi. 1. And should it be granted, that one soul may be blotted out of this Book of Life (this writing in heaven) then is it possible that all may be so, and by consequence it may be supposed, that that book may become empty and useless as waste paper, and that Christ may be an head without a body.

Reason 4. 'Tis unchangeable, for the decree concerning the end includes the means to that end, and binds them all together with an irrefragable chain which can never be broken, *Rom.* viii. 30. "therefore the purpose of God concerning election must stand," *Rom.* ix. 11. God doth not decree the end without the means, nor the means without the end; but both together. As a purpose for building includes the hewing of stone, and squaring of timber, and all other materials for building work: and as a decree for war implies arms, horses, ammunition, and

all warlike provisions: so here, all that are elected to salvation, are elected to sanctification too; God ordains to the means, as well as to the end. *Acts* xiii. 48. "As many as were ordained unto life believed:" God hath before ordained that we should walk in good works, *Eph.* ii. 10. We are elected unto obedience, through the sanctification of the Spirit; 1 *Pet.* i. 2, 4. and unto faith, *Tit.* i. 1. and God hath appointed theological vertue to be the way to glory, 2 *Pet.* i. 3. therefore God hath promised to sanctifie whom he hath purposed to save: we teach with Augustine, that election is *præparatio et gratiæ et gloriæ*, 'tis an ordaining to grace as well as to glory; and if grace and glory meet not both together [*aut vinceretur aut falleretur Deus*] either God must be conquered or deceived: in predestination therefore, the means of salvation are no less absolutely decreed then salvation it self: we may not conceive, that God's decree runs after this form, I will predestinate Peter to salvation, if it should happen so, that he doth believe and persevere: but rather thus, I do predestinate Peter to salvation, which that he may infallibly obtain, I will give him both faith and perseverance; otherwise God's decree would not be τὸ ἀμετακίνητον, and the foundation would not stand sure, 2 *Tim.* ii. 19. yea, and God's gifts would not be ἀμεταμέλητα, without repentance, *Rom.* xi. 29. and men would not be beloved according to the election, v. 28. if God did not absolutely purpose to give those means that are conditional in the execution of the decree (to wit, faith and perseverance) to his elected ones, and if he should not bestow on them a power and a will to perform those conditions; hereupon the covenant of grace runs in this tenure, "I will be a God to you, and ye shall be a people unto me;" that is, I will make you so.

1. A name writ in heaven (where no thief, no rust, no moth comes to destroy it) is better than to be enrolled in metropolitan corporations, or at princely courts; 'tis a name better than of sons and daughters, a free denizon of heaven.

Consecra-
ries.

2. Though we be changeable creatures, yet unchangeable love is towards us, that keeps faster hold of us than we of it.

3. 'Tis infinite condescension that the great God should hold a poor lump of clay so fast in his hands, *John* x. 28, 29. as to secure our interest to all eternity.

CHAPTER V.

OF THE THIRD PROPERTY OF THE DECREE, TO WIT,
IT IS ABSOLUTE.

THE third property of the divine decree is, it is absolute in respect of the efficient impulsive cause, which cannot be any thing *extra Deum*, these Reasons evince.

Reason 1. If the Divine decree be eternal, it must be absolute, for nothing can be assigned before eternal, to go before it as the efficient cause of it. There can be no cause of predestination assigned *quoad actum prædestinantis*, for there cannot be a cause of the will of God *quoad actum volentis*, because it is *actus primò primus*, it is an immanent act of the Divine will, and so not only the cause, but also the first cause of all created beings; and therefore cannot (in any good sense) be said to depend upon foreseen transient acts in the creature, so by consequence must be an absolute act, unless we will make *volitiones Dei*, &c. the volitions of God to come behind the created and temporary volitions of man; which is grossly absurd: and if those contingent acts (of the creatures believing and persevering) have a futuration before God's decree, it does not only deny God to be the first cause of all things, but it also quite disanuls the eternity of God's decree, which was proved to be eternal in Chap. the 3d.

Reason 2. If God be God, if he be an almighty, all-wise, all-free and an all-disposing God, then his decree of election must be absolute, for a conditional decree makes a conditional God, and plainly ungodd him, by ascribing

such imperfections to him as are unworthy of his Majesty, and below his Divine being. As,

It opposes 1st. his omnipotency. *First*, It opposes his omnipotency: if some conditions be antecedent to the will of God, then the same are antecedent also to the power of God. This must be true, for his power (as determined by his will) is the cause of all things; then it was not in God's power to save more than are to be saved, or to damn fewer than are to be damned; if the decree of God be prædetermined by contingent acts in men. If the actings of Divine omnipotency depend upon the contingent actings in the creature, then God must say, I will elect all if they will believe; then must God think, they can believe without him, and so he is not omnipotent. Is it not safer to say, that God will give us this faith, that brings us from the conditional to the absolute decree? besides, the former hypothesis puts a lye upon Christ (who was truth it self) both in saying, that he could of very stones raise up children unto Abraham, and that he could send for legions of angels to deliver him from his enemies.

2dly. It opposes his wisdom. *Secondly*, It takes away the glory of divine wisdom, in ordering all occurrences of things, for if Peter must be willing to believe before God's decree concerning Peter, then Divine wisdom doth not (at all) determine about the order of things, but order is *absq; primò ordinante*, and that which happens to day might have happened yesterday: and the master of the asse might not have sent his asse to Christ upon that same day, when that prophecy of Christ's riding on an asse to Jerusalem (*Zech. ix. 9.*) was to be fulfilled: yea, and men might not have fall'n before the angels, and many such occurrences might have happen'd otherwise in the world, whatever the wisdom of God hath determin'd to the contrary.

3dly. It opposes his freedom. *Thirdly*, It takes away the glory of God's absolute liberty, of his arbitrariness and independency: for if Peter's believing and Judas's not believing, must be antecedent to the decree of God concerning them, then God hath not an absolute dominion

over his own creatures; but Peter and Judas make themselves the formal object of election and non-election, and the potter hath not an arbitrary freedom, to make this lump of clay a vessel of honour, and that a vessel of dishonour according to his pleasure; but this difference arises more from the quality of the clay, then from the will of the potter; and God's will (herein) must have dependency on the will of man for its determinations, which plainly overthrows the independency of God.

Fourthly, It takes away the glory of his all-disposing Providence: if his decree be not ^{4thly. It opposes his providence.} absolute, how can God (otherwise) be said wholly to dispose of lots, *Prov.* xvi. 33, that are cast into the lap? Shall we say, that the lot of the apostleship fell to Matthias by chance, and that it was not absolutely ordained and ordered by the Lord, *Acts* i. 26, to whom the Apostles prayed, v. 24, and not to Dame Fortune? Thus the Lord found out Achan to be Israel's curse, and Saul to be Israel's king, by his whole disposing of lots in the lap: thus God is said to deliver the man into the hands of the hewer of wood, to be slain by the head flying from the helve upon his head, *Deut.* xix. 5, with *Exod.* xxi. 13. *Homo proponit et Deus disponit*, Man purposeth but God disposeth; because God by an absolute decree hath fore-ordained all things that do come to pass: they do not fall out casually, and beyond God's intention: thus it is said, "It behooved Christ to suffer," *Luke* xxiv. 44, 46, and to those things we are appointed, *1 Thes.* iii. 3, and goddess Fortune cannot make void the counsel of God, *Isa.* xiv. 27, and xlv. 10, 11.

Reason 3. If the will of the potter be an absolute will over his pots, then much more, is the will of God an absolute will over mankind. It is God's own comparison, *Rom.* ix. 20. God doth not compare himself in his divine decree to a goldsmith. For, 1. A goldsmith hath costly materials, such as silver and gold, which lays some obligations upon him to make honourable vessels. 2. The goldsmith makes curious vessels oft-times for the pride and luxury of men, yea, sometimes such as are redundant and

superfluous; and mens adoring the gods of silver and of gold in those honoured vessels, doth truly change them into vessels of dishonour; but God is compared (by himself) to a potter; for, 1. The materials of a potter are vile and sordid, to wit, clay. So more answering fallen mankind, out of which God maketh his choice: we are not only clay, *Job. iv. 19*, but sinful clay, through the fall. 2. The very vessels of dishonour which the potter makes, are for the necessities and conveniencies of the household, *2 Tim. ii. 20*, the great Householder must have vessels of all sorts, some for inferiour uses, as well as others for honourable service. 3. The potter doth not make this difference among his pots, from any foreseen inherent goodness in his clay (for the whole lump before him is of an equal temper and quality) but from the pleasure of his own will: thus the potter's power over his materials is clearer from exception than that of the goldsmith, so more illustrates the absoluteness of God's will in his choice both of vessels of honour and vessels of dishonour.

Yet is not the argument *a pari* but *a minori*; Argum. a minori, Why. For, 1st. The distance 'twixt the clay and the potter, is but a finite distance, the distance 'twixt one creature and another, animate and inanimate; but the distance 'twixt God and mankind, is infinite, not only the natural distance 'twixt God and us as we are creatures, but also the moral distance 'twixt God and us as we are sinners. 2dly. The potter must have his clay made to his hand, though he temper it for his work, when he hath found it out; but the great God creates his own clay. He created the earth out of which man was formed, *Gen. i. 1*, and *ii. 7*. It follows then, that God hath not only as much more power over mankind as the potter hath over his pots (which he maketh base or noble according to his will), but much more for those two reasons aforesaid; if the potter by an absolute will dispose of his pots, *πόω μᾶλλον*, much more God.

Consectaries. 1. If this absolute will of God be the universal cause of all things, then no event can fall

beyond or besides God's will, and fortune (in the sense of the Gentiles) is but the devil's blasphemous spitt upon Divine Providence.

2. God's absolute will cannot be resisted, *Rom.* ix. 19, as he hath willed so it shall come to pass, *Isa.* xiv. 24; *Psal.* cxv. 3; *Job* xlii. 2; there is no hindering of the execution of his will.

3. Then learn we submission to the will of God declared, proud (yet brittle) clay will be knocking their sides against the absolute will of God till they break in pieces; so did Adonijah, 1 *Kings* i. 5, with 1 *Chron.* xxii. 9, when Solomon must rule.

CHAPTER VI.

OF THE FOURTH PROPERTY OF THE DIVINE DECREE, IT IS FREE.

THE fourth property of the divine decree, is the freeness of it; as it is not conditional but absolute, so 'tis not necessary but free, as flowing only from the pleasure of God's will. God is a free agent, and cannot fall under any obligation, so as to necessitate him in any of his emanations to the creature, but as he is graciously pleased out of his own free love to oblige himself.

Reason 1. The first argument to prove the freeness of the Divine decree is, such a decree as passeth without any obligation to necessitate the passing of it, must needs have the property of freeness; but thus it was with the Divine decree: therefore, &c., if there be any obligation, it must be either in respect of objects, or of acts, or of motives; but God was not obliged in any of those respects. Therefore, &c.

Respect 1. Not in respect of objects; for God was under no necessity of having either any elect or any reprobate, and was happy in himself from all eternity, and would have been so for ever without either of them;

Illud est perfectum cui nihil potest addi; and to affirm, that God stood in need of any such objects, is to deny the perfection of God: God was infinitely happy in himself, and needed not to have looked out of himself for any additional happiness, and therefore it is call'd, an humbling of himself to look down on things in heaven, much more on things on earth; *Psa. cxiii. 5.* It must needs therefore be granted that he needed them not, but would have been God blessed for ever without them.

Respect 2. Nor in respect of acts as they are necessary by a moral obligation; God was under no moral obligation to man, he had done man no wrong if he had never willed man to be, much less to be holy and happy: God was not bound to any of his actions concerning man, either election, vocation, justification, &c. for God cannot be a debtor to man any other way, than as he makes himself a debtor of his own good pleasure: as in his promises, his love moved him to make them, and his truth binds him to perform them; otherwise those actions would be actions of debt and not acts of grace, contrary to the tenure of many scriptures, that makes the whole work of man's salvation to flow wholly from the free-grace of God.

Respect 3. Nor in respect of motives: neither, *First*, In the creatures. Nor, *Secondly*, In Christ.

First, Not in the creature itself, for the
 1. Not in the Creature. being of the creature (much more the faith and good works of the creature) was the effect of the decree of God, so could not be the motive thereof. God could not foresee any faith or works antecedently to his own purpose and decree, but in his purpose and decree of giving them both; *in massâ corruptâ* (which the* Arminians assent to) nothing that is good can be foreseen, but what is caused by that grace which was eternally prepared for them in the decree of predestination, and actually applied in the effectual vocation: so that faith as foreseen is but a may-be, and the decree or will of God causeth it to become a shall-be; and therefore it cannot (in any good sense) be the moving cause of the

* Arminius
 in the first of
 his four Di-
 vine Decrees.

decree, for then must it be the cause of its own cause : but of this point much more, when I come to confute the conditional decree.

Secondly, Nor is Christ himself the moving 2. Not in Christ. cause of the divine decree; for Christ is the effect of God's eternal love, not the cause of it, *John* iii. 16, " God so loved the world that he gave his Son ;" there is a *sic* without a *sicut*, and God's love gives Christ; Christ is not the cause of this eternal love, though he be the cause of our salvation (which is the application of the divine decree) but not of the decree of love itself. Therefore we are said to be elected in Christ, but never for Christ; for Christ is an elect one himself, as is shewed before; God willeth to save us for Christ, but not for Christ willeth he us to be saved; according to that thesis in the schools, *Deus vult hoc esse propter hoc, non propter hoc vult hoc*. Christ (indeed) was the first chosen, for the head comes first out of the womb of predestinating love, and then the members; yet, though he be first chosen to that glory which became him as an Head, he is not the cause why we are (also) chosen: even as the first Adam is not the cause why God did love me, so that I should be a man and have this natural being; though in and through him I come to have this being: so Christ is not the cause why God did love me, so that I should be a Christian and have a supernatural being, a life above nature, even the life of grace, though I attain to it and receive it through him, in him, and for his sake. The love of God as immediately cometh from himself to me as to Christ, he was fore-ordained to be our Head, *1 Pet.* i. 20. as we to be his members; " Thus we are Christ's and Christ is God's," *1 Cor.* iii. 22, 23. as the effect of his love to his elect from all eternity.

Reason 2. The second Argument to prove the freeness of the Divine decree is, that which the Word of God affirms to be a free act, an act of grace and not of debt, an act of love and special favour founded upon the meer good pleasure of God, must be accordingly believed to be so by us, but the Word of God doth all this *ergo*,

Matt. xi. 26. "Even so, O Father, it pleased thee;" *Luke* xii. 32. "It pleaseth your Father to give you the kingdom." 2 *Tim.* i. 9. It was a gracious purpose in God from all eternity. *Eph.* i. 5, 9, 11. Paul's repeated Epiphonema is, the pleasure of his own will, the pleasure of his own will, the counsel of his own will, but more fully in that *Rom.* ix. 13, 15. exemplifying this truth in Jacob and Esau: both the prophet and the apostle makes this instance the fullest exemplification of free election, *Mal.* i. 3. *Rom.* ix. 11. They do not bring in for an instance that of Cain and Abel in the beginning of the old world; or that of Shem and Ham in the beginning of the new world; but this of Jacob and Esau. For, (1.) these two were *fratres utero* (yet not *animo*) at one and the same time, they laid together in the same womb, and were born at the same time (for Jacob took hold of Esau's heel) so the contrary disposal of these two doth more illustrate the free predestination of God, than of any other two whatsoever. (2.) In Jacob there began to be a distinguished people from all the world, even a church unto God; as of Esau sprang also a persecuting seed, yet before they had done either good or evil, Jacob was loved and Esau hated: God had no regard to faith in the one, or infidelity in the other, whereby they might be differenced the one from the other; they were at that time (when God's oracle pass'd upon them) already conceiv'd in sin in their mother's womb, and if there were any preheminance, Esau had it, as being the firstborn. What then did cast the ballance? Nothing else, but the good pleasure of God: thus the Apostle determines it (according to that wisdom given to him, 2 *Pet.* iii. 15.) "God will have mercy on whom he will have mercy, and whom he will he hardeneth:" indeed carnal reason says, it was because God foresaw what they both would be. But if that had been the cause, the Apostle (divinely inspired) would have answered this objection, v. 16. ("Is there then unrighteousness with God?") according to that hypothesis, which would not have been *δυσνόητον* (as 2 *Pet.* iii. 16.) but easie to be understood, and would not have resolved all (as he doth)

into the unsearchable will of God : and as Jacob's person was thus loved freely, so was his posterity, not because they were *ex meliori luto* ; but God loved them because he loved them ; *Deut. vii. 7, 8.* It was choosing love that he bare to them, and that is the best of the kind ; that is the favour which God bears to his people : as a man loves his goods and his servants with a common love, but his wife and children with a special love ; and though Malachy instances only the desolation of Esau's country as the evidences of God's hatred to Esau ; yet the Apostle saw more in it than the spoiling of his earthly inheritance, for in that very desolation (as an outward pledge) he reads God's eternal hatred towards him in the decree of reprobation.

Reason 3. The third Argument to prove the freeness of the divine decree is, if God in all ages hath given us examples of his free receiving or rejecting some out of mankind, then the Divine decree must needs be free, but the antecedent is true, *ergo*, the consequent. This assumption is plain in Scripture history, for of Adam's three sons, Cain, Abel, Seth ; the [eldest] was rejected : of Noah's three, Japhet, Shem and Ham ; the [youngest] was rejected : it appears that Ham was the youngest, *Gen. ix. 24.* and Japhet the eldest, *Gen. x. 21.* but of Terah's three sons, Abraham, Nahor and Haran, the [middlemost] was rejected ; for Nahor was an idolater, and Laban swore by his idol, *Gen. xxxi. 53.* Not by the God of Abraham, and the God of Isaac, but by the other gods which Nahor served, *Josh. xxiv. 2.* Now why is this picking and choosing, this receiving and rejecting, eldest at one time, youngest at another time, the middlemost at a third time : but to shew, that neither birth, nor age, nor any thing (either foreseen or existing in the creature) can make any claim, but all lies in the free election of God. We cannot give a reason, why Pharaoh and Nebuchadnezzar (both being engaged in the same cause of warring against Israel, the Church of God) had differing dispensations of heaven upon them ; forasmuch as the one was hardened, and the other was

humbled under the mighty hand of God : nor why Pharaoh's baker was hanged, and yet his butler restored to his office again : why two men shall be in one bed, the one taken, and the other left : why two women shall be grinding at one mill, the one taken, and the other left : why Aaron's rod (of all the twelve) only blossomed. These and many more instances, do sufficiently demonstrate the reason of all those differences, is not any thing that can be found in the creature ; but 'tis only the free election of God.

Reason 4. The fourth Argument is, if the fruits of the Divine decree be freely given, then the decree itself must be a free decree ; but the antecedent is true, *ergo*, the consequent is true also : the proposition is evident, for if I give a book or a piece of money freely, then I must needs purpose to give them freely. The assumption is as clear, for, 1. Our vocation is from free love, Christ called the sons, and leaves the father with the hired servants, *Mar.* i. 20. and “ called to him whom he would,” *Mar.* iii. 13. “ It is [given] to you to know the mysteries of the kingdom of heaven, but it is not [given] to them,” *Mat.* xiii. 11. 1 *John* v. 20. & *Mat.* xi. 26. 2. Our justification is from free grace, “ we are justified freely by his grace,” *Rom.* iii. 24. (3.) So is our sanctification, “ of his own will begot he us,” *Jam.* i. 18. This sanctifying Spirit breathes where it listeth, and the wind at sea is as much at our command as the fresh gales of this renewing Spirit. (4.) Our glorification. Eternal life is the gift of God, * he doth not sell it for

* *Rom.* vi. 23. foreseen faith or works, but he freely gives it.

Now if all those fruits of election be free, then election itself to those fruits, must needs be free also ; if God call such as have no money to buy withal, *Isa.* lv. 1. and bids them drink of the water of life freely, *Rev.* xxi. 6. If faith be the free gift of God, *Eph.* ii. 8. and it is [given] to us not only to believe, but to suffer for his name, *Phil.* i. 29. then predestination to faith, must of necessity be free also ; for God worketh [all things] according to the counsel of his own will, *Eph.* i. 11.

1. Admire free grace in this decree of pre-destination, and cry, How is it (Lord) that thou ^{Consectaries} manifests thy love to me and not to the world? *John* xiv. 22.

2. Thou makest not thy self to differ from others, but free-grace does it for thee, thou art a lump of clay in the hands of the potter (no better than others) yea, pressed down to hell by Adam's fall; that God should lift thee up to heaven, be thankful.

3. Rejoyce with all thy might, as David did, for choosing him before Saul to an earthly kingdom, *2 Sam.* vi. 14. 22. but thee to an heavenly kingdom.

CHAPTER VII.

OF THE FIFTH PROPERTY OF THE DIVINE DECREE, IT IS DISCRIMINATING.

THE fifth property of the Divine decree, it is discriminating and particular, not universal or general.

Reason 1. The first Argument is, the notation of the word (election) confutes the universality of it: there can be no choice made, where all are taken and nothing is left; that cannot in any good sense be called election, which is equally extended unto all individuals. He doth not elect, that doth not prefer some before others: God did not choose all the thirty-two thousand Israelites (that were with Gideon) but only the three hundred that lapped, to save Israel by out of the hands of Midian, *Judg.* vii. 3, 7. and God did not chuse all the nations, but only Israel to be a special people to himself, above all people that were upon the earth, *Deut.* vii. 6. It must therefore be discriminating, and a making of some to differ from others, he cannot be said to choose, that takes all.

Reason 2. The second Argument. The Scripture speaks expresly that only few are chosen, *Mat.* xx. 16.

though many be called. It is only a little flock, *Luke* xii. 32. and but one of a tribe and two of a family, *Jer.* iii. 14. "Have not I" (saith Christ) "chosen you out of the world," *John* xv. 19. and the Lord calls Paul a chosen vessel unto him, *Acts* ix. 15. & xxii. 14. as a special (not common) favour vouchsafed to him, and how ill it sounds in the ears of a gospel spirit to say, that Pharaoh and Judas were elected, as well as Paul and Barnabas; and that Simon Magus was elected as well as Simon Peter; all which a general election (the Arminian hypothesis) most necessarily asserteth. How can those reprobate silver pieces be (in any good sense) termed chosen vessels (as Paul was) to know God's will, and see the Just One.

Reason 3. The third Argument. If election be general under a condition of believing, then Pilate, Caiaphas and Judas were elected under that condition, and so God is brought in to speak after this manner; "I have appointed to save Pilate, Caiaphas and Judas, if they will believe in the death of Christ; but if they shall believe, Christ shall not be crucified, for those are the very men appointed by my determinate counsel to put Christ to death," *Acts* ii. 23. and iv. 28. Before that was done (according to this hypothesis) those men might have believed, and so God's decree about Christ's death, should not have been absolute, but depending upon a condition which those men might have fulfilled, to wit, believing in Christ's death; which had they done, they had believed in something, that would not have been at all: thus carnal reason bespatters Divine wisdom.

Reason 4. The fourth Argument. How can it be safely said, that God ever intended the salvation of any others, but of those who are or shall be effectually saved? Otherwise God's will would be frustrate, to wit, his will of intention, and the will of man would anticipate the will of God; contrary to these Scriptures, "God doth in heaven and on earth whatsoever pleaseth him," *Psal.* cxv. 3. and Job knew that God could do every thing

that he willeth, *Job* xlii. 2. and no man can resist the will of God, *Rom.* ix. 19.

Reason 5. The fifth Argument. The apostle (that was singularly taught of God) sheweth, that there is this difference betwixt man and man founded in the breast of God, that some are chosen to life, and therefore shall most certainly obtain it; others are refused, and left in a perishing condition, which they shall as certainly not escape, *Rom.* xi. 7. “The election obtaineth it, but the rest are blinded:” the difference is of God, according to the purpose of election, not as of him that foresees faith or works, but as of him that gives both: thus were Jacob and Esau discriminated the one from the other, *Rom.* ix. 11.

1. It is distinguishing love that our Potter hath made us men and women, not toads or loathsom creatures: much more Christians, and not left in that perishing state. Consectaries.

2. 'Tis the will of God that some be poor and others rich, &c. So here, that some be vessels of honour and others of dishonour.

3. Christ rais'd not all up that were dead, but Lazarus, &c. nor all that were born blind, but him in *John* ix. Bless God for raising thee up from death, and healing thy blindness, and not others.

CHAPTER VIII.

OF THE SIXTH AND LAST PROPERTY OF THE DIVINE
DECREE, IT IS EXTENSIVE.

THE sixth property of the Divine decree is extensive, there is a general decree that relates to all created beings, both animate and inanimate, coelestial and terrestrial; this indeed, extends itself to every individual in the whole creation, for as it gave a being to all things, so it preserves

them in that being while they continue in the world. The Creator is not herein like the carpenter, that builds an house and leaves the preservation of it to the care of others, but the work of Providence (which extends it self from angels down to worms) succeeds the work of creation : but this special decree of predestination is not extensive (as the general is) to all individuals, but is discriminating and particular as before, and yet tho' it be not extended *ad singula generum*, yet is it *ad genera singulorum* : though the exception lay not in the Gospel (which is to be preached to every creature) but in the decree ; yet is the decree an extensive thing ; as it extends it self,

First, To all sorts and ranks of men, to
 1. To all ranks. princes and peasants, to high and low, to rich and poor, to bond and free : it extends it self to kings, 1 *Tim.* ii. 4. for among them God hath his chosen vessels, his Davids and his Solomons. Though the Scripture say, “ not many noble and mighty,” yet doth it not say, not any ; for God hath had some great ones to own his ways in all ages : it extends it self to servants also, *Tit.* ii. 9, 11. for God bestows his love on those in rags, as well as on those in robes ; and the poor do receive the Gospel, *Mat.* xi. 5. “ God is no respecter of persons.”

Secondly, To all or both sexes is the decree
 2. To all sexes. extended, to male and to female, God hath his elect ladies, 2 *John* i. and both male and female are one in Jesus Christ, *Gal.* iii. 28. electing love hath appeared to both sexes in the Old Testament and in the New.

Thirdly, To all ages : to young and to old,
 3. To all ages. to children and to those of riper years : yea, to very infants that lay in the womb of the eternal decree, before ever they come out of their mother's womb : Jeremy was sanctified and ordained before he came from the womb, *Jerem.* i. 5. and John Baptist was filled with the Holy Ghost even from the womb, *Luke* i. 15. and 'tis probable, David did believe that his child belonged to the election of grace, and that its soul was bound up in the bundle of life, when he comforted himself with this, “ I must go to it, but he cannot come to me,” 2 *Sam.* xii.

23. David's going to the grave to it, could yield him very little comfort.

Fourthly, To all nations: it is not immured in any one nation but is extended to Jew and Gentile, to Barbarian and Scythian, *Col.* iii. 11. ^{4. To all nations.} some of every nation under heaven, *Acts* ii. 5. This predestinating love effectually calls its sons out of all quarters, *Isa.* xliii. 4, 5, 6. and threw down the partition wall betwixt Jew and Gentile, saying, "I have other sheep that I must gather," *John* x. 16. Yea, and while this wall stood, this predestinating love brought over it sundry proselytes to the church, as Jethro (who was the first proselyte that was added to the church in the wilderness, as it became a church) and many others.

Fifthly, To all generations doth it extend it self: predestinating love is like a river that runs ^{5. To all generations.} under ground, and breaks out in certain places above the earth: so fresh veins of election breaketh forth sometimes in one generation, and sometimes in another. It is not bound up as to time, neither before the law, nor under the law, nor after the law; but in every generation God hath his church visible on the earth, and the gates of hell cannot prevail against it. As God is no respecter of persons, so nor of places, nations, nor of generations; but hath his hidden ones to the world's end.

1. If predestinating love extend it self to all degrees, then they which are poor of wealth may ^{Consectaries.} be rich of faith, and a master's servant may be the lord's freeman.

2. If to both sexes, then the weaker vessel may be a chosen vessel, and may be in Christ before the stronger vessel, as Priscilla was.

3. If to all ages, then believing parents may have faith for their dying children, they may belong to the election of grace, and may be bound up in the swadling bands of the covenant of grace, so they are not as without hope for them.

4. If to all nations, then the ends of the earth may look towards Christ (the serpent lift up on the pole of the Gospel) and be saved, *Isa.* xlv. 22.

5. If to all generations, then predestinating love is an inexhaustible fountain crying always, Is there yet any of the house of mankind, that I may shew the kindness of God unto, 2 *Sam.* ix. 3. as David's love did.

CHAPTER IX.

IN WHICH ARE CONTAINED ARGUMENTS AGAINST
THE CONDITIONAL DECREE.

THE first objection against this doctrine of the
Objection
first.
 Divine decree is, that it is a conditional one,
 upon the foresight of faith, works, perseve-
 rance, &c.

Answer. To this I answer, that the Divine decree of predestination cannot be conditional upon a foresight of faith, &c. for these following Reasons.

Argument 1. That which the Scripture saith is the cause and ground of our election, that, and that only, must be the cause and ground thereof; but the Scripture propounds the good pleasure of God, as the only cause and ground of our election, not any fore-sight of faith, &c. therefore, &c. that the Scripture doth so, appears in *Eph.* i. 5, 9, 11. *Mat.* xi. 26. *Rom.* ix. 11, 15. and xi. 5. 'tis an election of grace, *Exod.* xxxiii. 16, 17. 2 *Tim.* i. 9. all those places quoted do shew us, that this Divine decree floweth only from the absolute will and good pleasure of God.

Argument 2. That which makes election an action of debt, ought not to be received, but this doctrine of the conditional decree doth so; *ergo*, &c. the proposition is proved thus, an action of grace and an action of debt are contradictory terms, if election be an act of grace (as those Scriptures forecited evidence, and as the whole work of man's salvation [*a capite ad calcem*] hath been proved to be wholly and solely from free-grace. Chap. vi.

Argum. 2.) then 'tis abominable, and to be rejected to make it an act of debt. The assumption is prov'd thus, if the decree be conditional upon fore-seen faith and perseverance, then it is an act of debt and not of grace, an act of justice and not of mercy, *ex debito et necessitate, non ex Dei beneplacito*, a decree of giving glory to believers persevering as their reward, must be nothing else but remunerative justice.

Argument 3. That which makes God go out of himself in his immanent and eternal actings, ought not to be received; but the doctrine of the conditional decree doth so, *ergo*; the assumption is proved: for it makes God look upon this or that in the creature, upon which the will of God is determined, this makes man to be author of his own salvation, and not God; and to assign a cause of God's will [*extra Deum*] is not only Αθεόλογον, but blasphemously ungodly the great God, and makes (as it were) a mortal man of an immortal God. For this doctrine of the conditional decree sets God upon his watch-tower of fore-knowledge to espy what men will do, whether they will believe or no, obey or no, persevere or no, and according to his observation of their actings, so he determines his will concerning them, thus the perfection both of the Divine knowledge and Divine will, is with one breath denied, and such notions are fitter for the doting Anthropomorphites than for well-instructed divines, for *Idea Dei non advenit ei aliunde*.

Argument 4. No temporal thing can be the efficient cause of our eternal election, which hath its existency from all eternity; but, faith, obedience, &c. are temporal things, as they are wrought in us in their appointed time: *Ergo*, what is this but to prefer time before eternity, and to set up a post-destination instead of prædestination? Yea, 'tis a plain denying the eternity of the decree, for if the volitions of God be placed behind the created and temporary volitions of man, those volitions of God cannot be eternal, the contrary whereunto was proved before.

Argument 5. That which is the fruit and effect of the

Divine decree, cannot be the efficient cause thereof*, but faith, perseverance, &c. be the fruits and effects of the decree, *Ergo*, That the assumption is true, appears from many scriptures, *Job*, 6. 37. Such as are given to Christ

by this decree, do come to Christ, and *John* x. 26. others that do not believe, the cause is, because they are not of his sheep, *Acts* xiii. 48. "As many as were ordained unto life believed:" We may not (according to the Arminian notion) read it, "As many as believed were ordained unto life," for this would be a plain hysterologia, a setting the cart before the horse, as if the means were ordained before the end. We are predestinated that we should be holy, not because we are holy, *Eph.* i. 4. we are fore-ordained to walk in good works, not because we do so, *Eph.* ii. 10. We are predestinated to be conformed to the image of Christ. not because we are so, *Rom.* viii. 29. It is the election that obtains faith, and not faith that obtains the election, *Rom.* xi. 7. and in 2 *Tim.* i. 9. the apostle excludes all works (both foreseen and existing) shewing that God's gracious purpose is the original of all: And Paul himself was chosen, that he might know the will of God, not that he was foreseen to do so, *Acts* xxii. 14. and he tells the Thessalonians, that "God had chosen them to salvation through sanctification of the Spirit, and belief of the truth," 2 *Thes.* ii. 13. so that we are elected to faith, not for it, or from it. Paul obtained mercy to be faithful, 1 *Cor.* vii. 25. not because he was so; "and Christ chooses us to bring forth fruit," *Job* xv. 16.

Argument 6. That which sets up an inferiour cause before a superiour, ought not to be admitted; but the conditional decree doth so, *ergo*, 'Tis plain that God is *Causa Causarum* (acknowledg'd by heathens) the cause, and the first cause of all things, and there can be no being but from him, as there can be nothing before him, *Rom.* xi. 36. *Acts* xvii. 28. *Rev.* iv. 11. God is the chief efficient cause, and the ultimate end of all beings; but if any being have an antecedency to the determinations of

God's will, this plainly takes away the dignity of the supream cause, and makes an act of man to be the superior cause of an act of God, yea, and of such an act as is immanent and eternal: it must needs therefore be a gross mistake, to suppose a cause of the will of God either before it, besides it, or without it; and to place a [may be] (as faith and every created being only is, *ab æterno*) which becomes a [shall be] merely because God hath decreed it to be so, before the decree it self. Faith is a subaltern cause of salvation, not a meritorious cause (as sin is of damnation) but a dispositive cause, as it makes us meet partakers of the inheritance of the saints in light, but cannot be the supream cause of election.

Argument 7. That which taketh away the certainty and unchangeableness of the Divine decree, ought not to be received; but the conditional decree doth so: *Ergo*, &c. the assumption is proved, if any thing in man move God to choose man, then the purpose of God cannot remain firm by him which calleth (as in *Rom. ix. 11.*) but depends on some contingent act in man, be it faith, works, or perseverance; and if it depend on our persevering in faith, it cannot be firm, as depending on such a condition which to our last breath (according to the Arminian doctrine of falling away) is uncertain. What is this, but to make the Divine decree more changeable than a decree in chancery, that is, for the plaintiff to day, and against him to morrow? For the Arminian hypothesis states the decree of God after this changeable dress, viz. I will save all if they will obey me, but I see they will sin, I must permit them, but I will condemn them all, yet this decree shall not be peremptory, I will send Christ to redeem all; to save all again if they will believe, but I see they will not; I will decree to save such as I see will believe, and persevere in believing: thus never any changeable picture made such changeable representations as this conditional decree doth of this unchangeable decree of God. This hath been proved before by many irrefragable arguments in Chap. iv.

Argument 8. That which maketh us to choose God before God chooses us, ought not to be received; but

this conditional decree upon faith foreseen doth so : *Ergo*, &c. The assumption is plain according to the Arminian doctrine, for if God do not choose us before he foresee faith in us, in that grace of faith we make our choice of God in Christ and cleave to him : yea, they say further, we must be foreseen not only to believe but also to persevere in believing, that is, not only to chuse God for our God, but also to continue in that choice to the last moment, before we can be fit objects of God's choice or election : then must it necessarily follow that we choose God before he chooses us, and we love him before he loves us ; contrary to these Scriptures, *John* xv. 16. & 1 *John* iv. 19.

Argument 9. That which taketh away the mysteriousness of the Divine decree, ought to be rejected ; but this doctrine of faith foreseen doth so : *Ergo*, It is dangerous presumption for men to take upon them (*quasi χερσὶν ἀνίπτοις* with unwashed hands, to unriddle the [*Arcana imperii*] or deep mysteries of God with their carnal reason, where the great Apostle stands at the gaze, crying Ωβάνθος and ὡς ὠνεξερεύνητα and τίς ἔγνω. “Oh ! the depth!” “How unsearchable!” and who knoweth the mind of the Lord? When Paul objects, “Is there unrighteousness in God?” *Rom.* ix. 14. Had he been of the Arminian perswasion, he would have answered, Those are elected that are foreseen to believe and persevere: this answer would not have been [*δυσνόητον*] or hard to be understood, 2 *Pet.* iii. 16. Neither would it carry in it the least shew of unrighteousness, but Paul was a fool and these men are wiser than the Holy Ghost, that tells us, our election procedeth from the will of the elector, not from any thing in the elected ; the sovereign will of God is the supream rule of all righteousness, “He will have mercy on whom he will have mercy, and whom he will he hardeneth ;” had foreseen faith and perseverance been the antecedaneous causes and conditions of election, there had been no mystery in it.

Argument 10. That election which is shadowed out to us, in God's love to Jacob (both person and nation) is the election according to truth, but that election was not

upon foreseen faith or works: *Ergo*, (1.) Jacob the person, *Rom.* ix. xii. 13. was under electing love, all foresight of faith and works being excluded; to love Jacob, is to will unto him the greatest good, even eternal salvation and all things that do accompany it; this was before there was any difference between him and Esau, for they were both alike in the womb (*ut supra*) conceived in sin, had it been upon a foresight of their works, that they had God's electing love and rejecting hatred; then were they (themselves) carvers out of their own eternal conditions which depended on their willing and running; and (by this hypothesis) not upon the primitive good pleasure of God, upon which our willing, running and obtaining hangs as the apostle asserteth. (2.) Jacob the nation: our election is typified by God's election of Israel, which plainly appears to be no election upon foresight of any worthiness in Israel but (all such being excluded) the reason is rendered "I loved thee, because I loved thee;" which is not the reason of a weak woman, but of a strong God; *Deut.* vii. 7, 8. Not for thy righteousness, *Deut.* ix. 5.

Argument 11. That which sets up the rotten Dagon of man's free-will, before or above the ark of God's special predestinating grace, ought to be rejected; but this conditional decree doth so; *Ergo*, That it does so, appears, inasmuch as their doctrine of the conditional decree is grounded upon a foresight of our wills, receiving or rejecting of grace proposed, and so man's will is made the *primum mobile*, and advanced above God's will, and the act of predestination is put *in potestate predestinati*, not *predestinantis*: hereby the power of ordering man's salvation is [as it were] wrested out of God's hands, and put into the hands of our free-will; then salvation is the work of the saved, not of the saver; and to will and to do, is not of God's good pleasure, *Phil.* ii. 13. "Thus men wickedly think that God is such a one as themselves [*Psal.* l. 21.] floating and fluctuating in his counsels, and hanging in pendulous suspences, yea, taking up [*pro re natá*] new consultations as depending on the will of men, and the contingent acts flowing from thence.

Argument 12. That which inferreth a succession of acts in God may not be admitted, but election upon foresight doth so; *Ergo.* This is apparent in the proposition, for God is one act, and in him there can be no succession, for then he would not be [I am] *Deus est Naturá simplex, nihil omnino admistionis aut successionis habens, sed ex omni parte movàs*, Origen. The assumption is plain, for a foresight of faith doth necessarily presuppose a foregoing decree concerning the being of that faith foreseen. For, 1. God must decree faith to be. 2. He foresees that faith. 3. Then decrees to save upon that foresight. So that this foresight comes necessarily betwixt two decrees, the first before it, and the second after it.

Argument 13. That doctrine of election, which stateth God as a potter, framing his clay according to his meer pleasure, ought to be admitted and the contrary to it rejected; but the conditional decree doth not so, *sed e contrà*; *Ergo,* The potter doth set apart several lumps of clay for several uses out of his mere will, he doth not say, if all his clay-lumps be fit to receive noble forms, he will fashion them accordingly, and if not he will turn them otherwise, for then the difference would proceed from the quality of the clay, not from the will of the potter.

Argument 14. I might add many more, as, foreseen faith can have no place in dying infants, yet of such is the kingdom of God, and the names of some are writ in the Book of Life, *Rev. xx. 12.* and if glorified, they must be predestinated; for *Rom. viii. 30.* is reciprocal and of equal extent. Believers cannot be the object of election, for there be many believers that are not elected (as those with faith temporary) and many elected that are not believers, as infants.

Argument 15. Christ foresaw the men of Tyre and Sidon would have repented, &c. *Matt. xi. 21.* yet no decree depended on it.

Argument 16. A conditional decree makes a conditional God, seeing the decree is God himself decreeing.

Argument 17. Then salvation of any is uncertain, for a conditional proposition affirms not any thing certainly.

CHAPTER X.

OBJECTIONS AGAINST THE ABSOLUTE DECREE.

THE objections (which the Arminians raise against this doctrine) follow to be answered: they deal with this doctrine, as the heathen emperors did with the primitive Christians in the ten first persecutions; who wrapp'd them up in the skins of beasts, and then expos'd them to be torn in pieces by their fierce band-dogs: so do the Arminians with this great truth, first dress it up in an ugly shape with their own false glosses upon it; and then lets fly at it one cynical sarcasm after another, saying, This is to accuse God, not only of injustice, but also of cruelty, and of dissembling hypocrisie.

Objection 1. Of injustice, in giving to equal persons unequal thing; and if so, there is respect of persons with God.

Answer 1. This is objected against Paul's doctrine, *Rom. ix. 14*, and seeing the apostle brings it in as the cavil of carnal reason against God's decree, in that we have sufficient ground to reject it. God must not lose the honour of his righteousness, because the reason of it appears not to our shallow understandings: we may not reprehend what we cannot comprehend, his justice must not be measur'd by the standard of our reason; what is this but a speaking wickedly for God, *Job xiii. 7*. and a plain robbing him of all righteousness, that is not consonant to our model: we must not devise a righteousness for God (that is the work of his own will, which is never sever'd from his wisdom) much less draw it down to the determinations of God's greatest enemy, to wit, carnal reason.

2. God is righteousness it self, and darkness may

sooner come from the sun (which is the fountain of light,) then any unrighteous act from God, who is the abstract of righteousness; as he is the *summum bonum*, so he is the *primum justum*; *primum in aliquo genere est regula posteriorum*. God's will is not only *recta* but *regula*, yea, *regula regulans*, the rule ruling, not *regula regulata*, as if regulated by man's depraved reason: so that God's ways are always equal, though men think otherwise of them, *Ezek.* xviii. 25. and though they be sometimes secret (as *Rom.* xi. 33.) yet are they always just: God is too kind to do us harm, and too just to do us wrong.

3. *Qui suo jure utitur nemini facit injuriam*, is the law (indeed) of reason; Jacob and Esau were equal in the womb, yet had an unequal disposing decree concerning them; this was God's right and power to do: this the Apostle demonstrates, 1st. From Moses testimony, *Exod.* xxxiii. 16, 19. God will be gracious to whom he will, &c. it is his right to do so. And, 2dly. From the example of the potter, who hath [*ἐξουσίαν*] power over his pots, yet less than God over his creatures; *suprà*. Now that which the pot cannot do with the potter, that man may not do with his Maker; but the pot (suppose it could speak) could not blame the potter of injustice, in appointing equal lumps to unequal ends. *Ergo*,

4. God's decree is not an act of justice, but of lordship and sovereignty; justice always presupposes debt, but God (who was perfect in himself from all eternity) could not be a debtor to man, who was not, and had his [all] from God. The decree is not a matter of right and wrong, but of free favour; grace is God's own, he may do what he will with it, *Matt.* xx. 15. If he give it to some and not to others, 'tis no wrong in him, that is not bound to give it to any.

5. God is not [*προσωπολήπτης*] a respecter of persons, because he doth not choose men for their works sake; but before Jacob and Esau had done either good or evil; he finds all alike in *massâ corruptâ*, and nothing to cast the ballance of his choice but his own meer pleasure; not as partial judges, that respect the rich (for their bribes)

more than the poor, when their causes are equal, or worse; but God is a free agent, and under no law in giving grace.

Objection 2. Of cruelty, as if God were worse to his creatures than tygers to their young, than rat-catchers, who stops up all holes, then hunts them with their dogs, to make them fly in their faces; or, lastly, than Tiberius, who (because it was *Sarcasmus Diabolicus*. unlawful to strangle virgins) caused the hangman first to deflour them, and then strangle them: *quod libet licet*, had been a more congruous instance.

Answer 1. This is a charging God foolishly, seeing no act of God can be a means to damn men, but acts of men, to wit, the fulfilling their own lusts; the negative will of God (and no more is the decree of non-election) cannot be the cause of man's destruction, but the positive will of man does it. *Reprobatio nil ponit in reprobato*: as reprobation gives not such a grace as infallibly to make them better, so it works nothing in them whereby to make them the worse.

2. 'Tis a meer fallacy, a [*non causá pro causá*] as if the decree of non-election were the procuring cause of man's damnation; which is an antecedent only, but not the cause; as sin is the consequent of reprobation, but not the effect of it, so sin is the cause of damnation, and only the consequent of reprobation. David's order to Solomon concerning Joab and Shimei, 1 *Kings* ii. 5. was not the cause, why either the one or the other came to an untimely end, but it was treason against Solomon in Joab, and running from Jerusalem in Shimei, procured their ends, v. 28, 40, 42. Death precedes resurrection, but procures it not.

3. 'Tis a false hypothesis to suppose, that God in the decree of non-election doth by as effectual means intend to bring men to damnation, as in the decree of election to bring others to salvation; for salvation is a favour undue to any man, so God may absolutely give it or deny it to any; but damnation is a punishment, so hath rela-

tion to a fault: means to the former are *bona gratuita*, but to the latter *mala voluntaria*; it is God that fitteth Peter for salvation, but Judas fits himself for damnation.

4. God doth not make the creature to damn it, for if that were God's end, he gives it a nature and quality to fit it for that end; but that comes from the voluntary defection of mens own will, to fit themselves for destruction, *Rom.* ix. 22. God endures it, but does not infuse it. Judas fitted himself for his own place, *Acts* i. 25. and the carnal Jews fill'd up the measure of their fathers, *Mat.* xxiii. 32. Vessels of wrath fills their measure of sin, and then God fills them with such a measure of wrath: as man is from God, he is capable of salvation; so not made for damnation.

5. Should God constrain the creature to sin, and then damn him for it, he delighted in the destruction of his creature, contrary to *Ezek.* xviii. 23. & xxxiii. 11. but God did not thrust Adam (unwillingly) into his sin, as he thrust him (after it) out of Paradise, but his sin came freely from himself and God's delight is not terminated in the destruction of his creature, but in the manifestation of his own glory, *Hos.* xiv. 9. Man's punishment is from God, as a judge; but man's destruction is from himself, as a sinner.

6. God doth not reprobate innocent creatures: no man is unworthy to be predestinated unto death; God might have reprobated all fallen mankind, as he did all the fallen angels, without cruelty; for none deserved better at God's hands; 'tis not cruelty in the potter to make vessels of dishonour, *præstat esse matulam principis, quam simplex lutum*: thus this [*durus sermo*] was urg'd to Christ.

Objection 3. It is objected against the absolute decree, that it makes God guilty of dissimulation, in calling such as are under the negative part of it to repent, &c. which is, as if God should bid blind men (whose eyes he had closed) to judge of colours: this cannot (say they) be done *seriò* but *simulatè*.

Answer 1. The non-elect's not repenting is not only from want of power, *John* vi. 44. but also from want of will; *John* v. 40. None are damned because they can do no better, but because they will do no better. * If there were no will, there would be no hell; and this will be the very hell of hells, that they have been self-destroyers *. *Cesset voluntas propria, et non* ^{* Felones de se.} *erit infernus*: that never dying worm is nothing else but a continual remorse and furious reflection of the soul upon its own (once) wilful folly, as well as upon its (now) woful misery; but more of this in its place.

2. Paul did not dissemble in bidding the Philippians work out their salvation, yet tells them (withal) they could neither will nor do of themselves, *Phil.* ii. 12, 13. no more than he sets up a tyrannical power in God, when he tells us, that God does all things out of mere will and pleasure, and so with him [*quod libet, licet.*]

3. Man had a power in Adam, God gave knowledge in his understanding, rectitude in his will, purity in his affections, &c. those are lost by the fall. God must not lose his authority to command, because man hath lost his ability to obey: a landlord may require his rent, when his tenant disenables himself to pay it.

4. While God commands, he gives power to obey: God's commands are not like those in *Jam.* ii. 16. bids be warm'd, fed and cloath'd, but gives not wherewith; for here is something given as well as required: when God bids, he does not only *verba dare, sed rem*; as when Christ bad the man stretch out the hand that was withered, and Lazarus to come forth out of the grave. The call and command of God, is the *virtutis vehiculum*, the conduit pipe of strength and ability; as when Paul was bid to receive his sight, he was enabled the same moment to look up, *Acts* xxii. 13. and being commanded to wash away his sins, had the blood of Christ ready provided to do it, v. 16.

5. God commands us what we are unable to perform, to convince us of our weakness; as we bid our little children rise, which by their own fault fell, to convince them of their inability, and that they may know, they

are the more beholden to us to help them up again ; the duty is ours, but the ability is the Lords.

6. The *voluntas præcepti*, or declaring will of God, shows that it is the duty of all (as well of Judas and Cain, as of David and Peter) to repent ; for it declares what ought to be : but the *voluntas propositi*, or decreeing will of God, determines what shall be ; not that all shall repent and believe, but such only as receives his special grace, 2 *Tim.* ii. 25. God doth intend it should be their known duty to repent, not that they shall do so, for this would overthrow his omnipotency, “ Who hath resisted his will ? ” *Rom.* ix. 19.

7. God commands to try, not to deceive ; as Abraham to offer up Isaac, and Pharaoh to let Israel go ; these two wills may have a consistency without fraudulency : the one says, “ Thou shalt not murder,” and the other that Christ shall be murdered, *Acts* ii. 23. Besides, the decreeing will of God (as it is not *ad alterum*) can have no dissimulation in it.

But it may be more truly said that the Arminians charge God with folly in their antecedent and consequent will of God, representing God in that distinction, as disappointed of his purpose, bringing him in as speaking thus ; “ I do indeed earnestly desire to save you, but ye hinder, that I cannot do what I desire ; I would, if ye would ; therefore seeing I am frustrated of my intention (by you) in my antecedent will, I will change my purpose of saving you, and my consequent will shall be a determination to destroy you.” What is this but to make God unwise (as well as unable) to manage his own platforms and designs in the world ; and to rank him with Jupiter, that knew not how to deliver his Sarpedon out of bonds ; and with Neptune, that knew not how to hinder Ulysses’s return to his country ; yea, and with Darius, that would gladly have delivered Daniel, but could not ? There Vorstius saith, “ Things may “ happen, that may bring to God some grief, “ having tryed all things in vain.” This is to speak with the Alcaron, “ God and his angels “ wish well to Mahomet, but cannot free him

Vorstius
Disp. de
Deo.

Alcaron
chap 43.

“ from death.” And with the blind Talmud,
 “ That God lamented over fallen man, and over
 “ the burnt temple, pouring out two tears every
 “ day into the ocean, and for grief smiting his
 “ breast with both his hands.” This is a think-
 ing wickedly that God is such a one as our
 selves, *Psal.* l. 21. fond men that goes not
 wisely about our works, so oft fail of our purpose ; and
 to will that Judas and the Jews should believe in Christ’s
 death (which if they had done, Christ had not dyed) is
 to will that they should believe in nothing : thus is the
 only wise God abased by the blasphemous notions of men,
 fitter for Anthropomorphites than true Gospellers.

Dr. Owen on
 Hebr. pag.
 73. Doctr.
 Fidei Jud.
 Ord. 5. Tract.
 8. & Ord. 1.
 Tract. Disp.
 7.

Objection 4. God’s decree cannot be absolute and in-
 fallible, because it might have been frustrated by the
 possibility of Adam’s standing.

Answer 1. It is granted, that Adam had a *posse non*
cadere, but not a *non posse cadere* ; his standing was pos-
 sible *respectu rei*, but not *respectu Dei*. To say, that
 Adam might not have sinned, is a categorical and simple
 proposition, and will hold true in *sensu diviso*, as Adam
 is considered in himself, as cloathed with a freedom of
 his own will ; and to say it could not be, but that Adam
 would sin, is as true in *sensu composito*, considering Adam
 as subordinate to the decree of God determining what
 Adam would do out of the freedom of his own will : this
 latter proposition is modal and qualified, so not of the
 same kind with the former, and therefore not opposite to
 it, for *opposita* should be *ejusdem generis* : as for instance,
 2 Kings viii. 10. [“ Thou may’st certainly recover”]
 was true *respectu rei et in sensu diviso*, because his dis-
 ease was of its own nature curable ; and yet [“ Thou
 shalt surely dye”] was true also *respectu Dei, et in sensu*
composito, as subordinate to the divine decree fore-ordain-
 ing that Hazael should stifle him by the occasion of this
 disease ; so ’tis a plain *fallacia divisionis*, a fallacy of
 division.

2. Adam might have stood (as well as fal’n) *respectu*
rei, for God gave not his creature a law only, but fur-

nish'd him with power sufficient to keep that law also, if he would ; and if man had not been mutable, he had been God and not man, for not to be mutable is peculiar to God, whereby he is distinguish'd from all created beings : yet *respectu Dei*, it was not possible he should stand ; for in God's decree it was certain, that man being left to the mutability of his own will (upon Satan's tempting, and God's permitting) would voluntarily encline to evil ; and this was a certainty or necessity of infallibility, *quoad eventum*, but not of compulsion, *quoad modum agendi et eveniendi*.

3. Adam sinned freely in respect of himself, yet necessarily in respect of God ; he acted as freely therein, as if there had been no decree ; and yet as infallibly, as if there had been no liberty : God's decree took not away man's liberty. God decreed that man should act freely in the fall, and not by any compulsion from his decree [*Non per coactionem a principio externo eligeat, sed per libentem inclinationem a principio interno*] though God decreed it to be, yea, and concurred also as the universal cause, yet man exercis'd the proper motions of his own will, saith Austin : the liberty of man (tho' subordinate to God's decree) freely willeth the self-same thing, and no other, than what it would have willed, if (upon supposition of an impossibility) that there had been no decree.

4. It was a truth from eternity (before there was either man or sin) that man should certainly sin, yet the sin it self was but possible in it self ; nevertheless that possibility passed into a futuration by the will of God ; for God wills that sin should be [*quia bonum est malum esse, non vult ipsum malum, quia bonum non est ipsum malum*] because it is good sin should be ; but God wills not the sin it self, for sin it self is not good : therefore God by decreeing Adam's sin, did not subtract from Adam any grace that he had, for he decreed that he should sin voluntarily, so did not diminish any power that he was endued with, but only he super-added not that grace whereby Adam would infallibly not have fallen, which grace was no way due to man, nor was God any way bound to bestow it on him ; so it was according to God's

will (not from it) for what God simply would not have done, that cannot be done at all.

5. If man can determine his own will, and not destroy the liberty of it, how much more may God do so that is [*intimior intimo nostro*] more inward with us than we with our selves. The will is its own free mover, yet is not the first mover; 'tis only a second free agent, and God the first: so the subordinate free agent (the thing being yet to do) may either do or not do the same act; although which of the two man will freely incline to, be infallibly fore-ordained: thus Adam might stand in respect of himself, yet certainly fall in respect of God.

6. The Jews might have broke Christ's bones in respect of their own free-will in such actions, yet was it not possible they should do so, as the will of man is subordinate to the will of God: it was possible *respectu rei*, that Christ should be delivered from his passion by a legion of angels, yet impossible *respectu Dei*, for God had decreed that Christ should dye: it was possible in respect of the thing, that God might have pardon'd sinners without a Christ; but impossible it was, as God had decreed Christ to be the ransom: and to argue on their hypothesis of free-will, *respectu rei*, 'tis possible none may be saved, or none may be damned; yet *respectu Dei*, both are impossible, for then either heaven or hell would be superfluous things.

Objection 5. The fifth objection is, the Predestinarians cannot agree about stating their decree, some stating it before the fall, as the Supralapsarian (such be Creabilitarians and Existentialists) and others after the fall, as the Sublapsarians.

Answer 1. The Arminians by the law of retaliation may be called Submortuarians, for their holding no full election 'till men dye, and Postdestinarians, for placing the eternal decree behind the race of man's life: this plainly inverts the Apostle's order, *Rom. viii. 30.* putting predestination behind vocation and justification: surely when believers dye, they are subjects of glorification and not of election, Paul expected then a crown of righteous-

ness ; and Christ should have said (upon this hypothesis) to the penitent thief, this day [thou shalt be fully elected] not “ thou shalt be with me in Paradise : ” and may they not also be stiled Relapsarians, for saying, that the elect may totally and finally fall away, and that he who is a child of God to day, may be a child of the devil to morrow ?

2. Those notions of *sub* and *suprà*, are but *intellectus nostri fictiones* (as Dr. Davenant saith) humane conceptions of the order of the Divine decree, which so far transcends our understandings, that our weak capacities cannot comprehend it, but after the manner of men ; and those two opinions of *sub* and *suprà*, do not differ *in re*, *sed tantum in modo explicandi* ; for if mankind be considered (whether *massa nondum condita*, or *condita sed pura et nondum corrupta*, or *massa condita et corrupta*) in a common equal estate to be the object of predestination, there is no such material difference as is pretended, seeing all men are look'd on *in pari statu* both ways, especially when one of these perswasions doth not speak exclusively of the other.

3. The Arminians do worse in founding the Divine decree not *in statu integro*, nor *in statu lapso*, but *in statu reparato*, *et tantum non glorificatos*, in making believers the adequate object of election ; which cannot be, for there be many that believe, yet are not elect ones (as Simon Magus, &c. that believed, yet had not the faith of God's elect) and there be many that are elected yet believe not, as children : this mistake makes them say, that *Apostates æquè verè fideles sunt non æque dici*, that he who perseveres is not more elected than the apostate, only he is longer so.

4. Yet far worse is their platform, in marshalling this eternal immanent act of God into first, second, third and fourth ; which must needs (saith Dr. Davenant) be a weak imagination of man's brain ; and so uncertain, that amongst many who give us such delineations, not two of twenty can be found agreeing in numbring and ordering their decrees ; but where one makes four, another maketh five, six or seven, &c. and that which one sets the first,

another sets the last; therefore here *Clodius accusat Mæchos*, till themselves be better agreed, they should not upbraid us with differences.

5. Those several states of man before and after the fall, are not in the Divine understanding as they are in ours (by a succession of acts one after another) but God [*uno intuitu videt omnia*] by one single act orders all things, and the Divine idæa in the decree is a representation of all those states at once; they are not *subordinanda*, but *co-ordinanda*, not this after that, but altogether in one instant of eternity, for *non datur prius et posterius in Deo*; therefore we should not contend about priorities and posteriorities in God, which are but humane conceptions.

Objection 6. The positive part of the Divine decree makes men remiss in duty, saying, *si salvabor, salvabor*; however I live, live as I list, I shall be saved.

Answer 1. God's decree stablishes means, but removes them not, unless by accident, as the Gospel hardens: for it doth not only ordain the end, but the means to the end; 'tis a meer fallacy of division to sever the means from the end: as in *Acts xxvii. 30.* "Except ye abide in the ship, ye cannot be saved;" a decree was past for their safety, that not a man of them should perish, *v. 22.* yet they must abide in the ship. It was true in *sensu composito*, to wit, in the connexion of the end and means, but not in *sensu diviso*, either that the shipmen should not abide in the ship, or that any man in the ship should not be saved.

2. Ludovicus the eleventh king of France under this temptation, was convinc'd in his sickness of his fond saying [*Si salvabor, salvabor*] by his wise physitian, who told him, If your time be come, no physick (I can give) will do you good: the King pondering that saying, crys out, Must I use means for the good of my body, and not of my soul? hereupon became he (upon further conference and taking physick) to be cured of soul and body.

3. God's decree doth not nullifie the property of secondary causes in natural things, but includes them, and disposes of them to their proper end; and so in things

spiritual, God decrees that the earth should be fruitful, this doth not exclude, but include, that the sun must shine upon it, showers must water it, and the husbandman must till it, as his God instructs him, *Isa.* xxviii. 26. God decrees that fifteen years shall be added to Hezekiah's life, this made him neither careless of his health, nor negligent of his food : he said not, " Though I run into the fire, or into the water, or drink poison, I shall live so long ; " but natural providence in the due use of means co-worketh so, as to bring him on to that period of time pre-ordain'd for him : man's industry is subservient to God's decree ; 'tis call'd the life of [our] hands, *Isa.* lvii. 10. we may not tempt the Lord our God, *Ora labora, et admotá manu invocanda est Minerva.*

4. The golden chain hath so link'd the means to the end, and sanctification in order to salvation, that God doth infallibly stir up the elect to the use of the means, as well as bring them to the end by the means ; therefore he promises to sanctifie whom he purposes to save, *Ezek.* xxxvi. 26, 27. two of those links (to wit, predestination and glorification) are kept fast in God's hand, but the middle links are let down from heaven to us on earth, that we should catch hold on them : we may not pluck those parts of the chain out of God's hands, or break the chain to make it useless : the elect lady must look to her self, 2 *John* ver. 8. though the decree be absolute, the execution of it is not, which two may not be confounded.

5. The Arminian eternal prescience infers as absolute a certainty and necessity of events as our predestination doth ; for things must be fore-ordain'd to be, before they can be foreseen that they shall be, *ut suprà* ; so men may argue from their grounds, If I be eternally foreseen to believe, I shall believe and be saved : and *e contra*, yet further, they teach men to say, I can repent when I will, I may be elected though I live still in lewdness, I have a free-will to repent on my deathbed, so I may be saved : this will make men remiss indeed, but to read the heart of God towards us thus absolutely, everlastingly, effectually, and peculiarly, doth constrain and unite our

hearts to God for ever, *Luke* i. 74, 75. and *1 Cor.* vi. 20. Cyrus acts freely, finding himself fore-ordained, *Isa.* xliv. 21.

Objection 7. Reprobation (as absolute) makes men desperate, *Si damnabor, damnabor*; Let me do what I can, I shall be damned, I am under a fatal necessity.

Answer 1. This is to suck poison out of a sweet flower, and to dash against the Rock of Ages; this is to “stumble at the word,” *1 Pet.* ii. 8. “whereunto they were appointed;” and like prophane beasts to fall into the pit that was digg’d for better purposes: why hath God order’d all things by an absolute decree for ever? It is that men should fear before him, and not make such desperate inferences, *Eccles.* iii. 14.

2. The stoical opinion of fate, puts God in subjection to nature (as in Homer’s Jupiter and Neptune, *ut supra*, over-power’d by fate) but the absolute decree (*e contra*) puts nature in subjection to God, and does not necessitate men to do so much evil, and no more good than they do (as before largely) for God as an infinite Cause can influence the will of man, *Prov.* xxi. 1. and determine it so as not to destroy the liberty of it, because he determines it in a way suitable to it’s own nature; God acting freely as the First Cause, and man acting freely as the second cause, in concurrence, not by constraint.

3. No man may judge himself a reprobate in this life (excepting in that sin unto death) and so to grow desperate; for final disobedience (the infallible evidence of reprobation) cannot be discover’d till death: we are not to question the secret will of God (which is the rule of events) but to mind his revealed will (which is the rule of endeavours) and to lay our souls under his commands: one may fulfil the secret will of God and do ill, as Judas and the Jews in killing Christ, *Acts* ii. 23. and one may cross the secret will of God, and do well, as David in praying for the life of his child, which God had decreed should then dye: we must look into our own bosoms, and so know what we are in the bosom of God.

4. The Arminian doctrine [God foresaw what good courses I would take out of my free-will, so did elect me] is miserable comfort to one, whose heart is privy to myriads of deviations from God; and to tell men they may be justified and sanctified, &c., yet (for all this) may become reprobates and be damned in the end, is desperate doctrine: whereas our doctrine is only liable to false inferences, as Christ's was, *Luke* xviii. 25. ["Who then can be saved"] not of it self, but by corrupt consequences drawn from it.

CHAPTER XI.

THE SECOND POINT.

UNIVERSAL REDEMPTION, IN THE SENSE OF THE ARMINIANS, CANNOT BE A GOSPEL TRUTH, FOR THESE FOLLOWING ARGUMENTS AND REASONS.

Argument 1. *OPERA Trinitatis ad extrasunt æqualia:* God (the Father's) election; God (the Son's) redemption; and God (the Holy Ghost's) sanctification; must be all of equal extent and latitude: but universal redemption in the Arminian sense makes these unequal; therefore, &c. The proposition is clear, for the Father, Word, and Spirit are one, as in essence, so in willing, working, and witnessing the redemption of sinners: upon earth blood is not alone, nor witnesses alone, but where water and Spirit are also: so in heaven the Word witnesses not alone, but the Father and Holy Ghost also, these three agree in one, 1 *John* v. 6—8. Whom the Father elects, the Son redeems, and the Holy Ghost sanctifies: if then there be an universal redemption, then there must be an universal election, and an universal sanctification, and so (by consequence) an universal salvation too. That the Son redeems no more than the Father elects, is evident from two scriptures, the first is *John* v. 23. the Son must be honoured as

the Father, but to say [that the Son redeemed all, and the Father elected but few] is to give greater honour to the second person than to the first, and to make an inequality in their operations; the second scripture is *John* xvii. 9, 10. "All thine are mine, and all mine are thine," &c. They were the Father's by election, before they be the Son's by redemption; "Thine they were, and thou gavest them me," v. 6, 8. Christ redeems only those whom God gave him to redeem. Hence God's book of life (wherein the number of the elect is recorded) is call'd also the Lamb's book of life, to intimate that the number of those elected by the Father, is commensurate with those redeemed by the Son. And that Christ redeems no more but whom the Spirit sanctifies, appears likewise from *1 John* v. 6, 7. there must be water to sanctifie, where there is blood to redeem: Christ's oblation is not of a larger extent than the Spirit's operation. Thus it is made apparent, that all the three persons in the Trinity have all one object and design of love; the Son's design for redemption hath not a greater latitude then the Father's for election, and the Spirit's for sanctification; all equal in essence, honour, and operation.

Argument 2. The benefits of Christ's death and resurrection are of equal extent in their objects, but the benefit of Christ's resurrection is not extended to all; *ergo*, nor the benefit of his death. The assumption [to wit, that the benefit of Christ's resurrection is not extended to all and every one alike, but is peculiar to believers] is acknowledg'd by the Arminians. The proposition therefore is only to be proved. That the benefits of both the death and resurrection of Christ are of equal extent in their objects, is evident from *Rom.* viii. 34. if we partake of Christ's death, we must of his resurrection too, *Rom.* vi. 5. they are both put together, and a [rather] added to the latter, "Who shall lay any thing to the charge of God's elect" (for whom Christ died?) Who can condemn those for whom Christ was rais'd? There is an equal extent both of the one and of the other. Those whom Christ died and rose again for, cannot be condemned; but this cannot be said of all, for the wrath of

God [μένει] abides on many, *John* iii. last, and from *Rom.* iv. last; “He died for our sins, and was raised again for our justification.” They are both so joyn’d together, that they cannot be severed either in act, object, or effect; for no man is made partaker of the death of Christ but by his resurrection, *2 Cor.* v. 14. *1 Cor.* xv. 17. Those that have the fruit of the battel, in this have the fruit of the victory, too, which cannot be all; for the wrath of God abides on some, which the death of Christ never took away from them. Christ did not dye for some men, for whom he did not overcome death.

Argument 3. The benefits of Christ’s death and intercession are of equal extent in their objects; but the benefit of Christ’s intercession is not to all; *ergo*, The assumption is express Scripture, *John* xvii. 9. his intercession is only for those that the Father hath given him, not for the world; and reason confirms it, for if Christ interceded for Judas, Pilate, &c., then had he a repulse, and was not always heard of the Father, contrary to *John.* xi. 42. The proposition is true, for Christ is an High Priest, and the two parts of his sacerdotal office (to wit, oblation and presentation) cannot be separated one from another, and they have a part in the latter, that have a part in the former; for presentation doth necessarily imply the oblation, and gives a perpetual force and vigor to it in the sight of God, *Heb.* ix. 12. It is not enough to prepare the price of redemption, but it must be presented also to the Father, *Heb.* ix. 24. Yea,

* Arminiū (himself) grants, that presentation
 * Disput. Publ. is a part of the oblation; Christ must be an
 14. Thes. 14. intercessor for those to whom he is a reconciler, and his intercession in heaven is not a vocal praying, but a personal presenting of himself and his five wounds to the Father, in the behalf of those whom he personated on the cross; as the high priest of Israel in slaying the sacrifice, put not the sins of the Gentiles upon the head of the beast, but the sins of Israel only; and in his going into the *sanctum sanctorum*, he did not represent the Gentiles to God, but the twelve tribes of Israel written upon his breast-plate. Thus Christ is only a priest to

satisfie (both in his oblation and presentation) for those only to whom he is a prophet to teach, and a king to rule; otherwise we shall make an inequality in [his] offices, as well as in the persons of the Trinity: we cannot say, there be some men for whom Christ offered himself upon earth, but doth not offer himself for them in heaven; this is to make Christ but an half priest to some, and so is not a faithful High Priest, contrary to sundry scriptures, *Isa.* liii. 11, 12. 1 *John* ii. 1, 2. *Heb.* ix. 11, 12. and x. 19—21.

Argument 4. Those for whom Christ died, have Christ for their surety; but all have not Christ for a surety; *ergo*, He died not for all. The proposition is evident; for every sinner must die for eating forbidden fruit, either in himself, or in his sponsor and surety, “the wages of sin is death:” herein consists the suretiship of Christ, that he dyeth for us, 2 *Sam.* xviii. 33. *Rom.* v. 7. & ix. 3. the very phrase of dying for one, demonstrates it. The word [תחת,] *Thacath*, *vice*, *loco*, in the place and stead. So the *Septuagint*, Syriack version, and Chaldee paraphrase, reads David’s desire, I would I had dyed in thy stead, and thou remain’d alive; otherwise Christ’s death had not been a counter ransom [ἀντιλυτρον] *Mark* xii. 45. *Mat.* xx. 28. which the Syriack reads ܬܠܬ, *vice multorum*: thus Christ is made a curse for us, *i. e.* in our stead. The [ἀντὶ & ὑπὲρ] in the Greek Testament are frequently used in this sense: thus Judah was surety for Benjamin’s safety, *Gen.* xliv. 32. and Christ is the [ἐγγυος] surety of the new covenant, *Heb.* vii. 22. taking upon him our sins in his death, *Isa.* liii. 5, 6, 7. 1 *Pet.* ii. 24. and was made sin for us, 2 *Cor.* v. 21. which intimates a commutation of persons, the one being accepted in the room of another: the assumption is as plain, for were he a surety for all, then had he satisfied for all, in becoming sin, and bearing the curse and wrath of God in their stead. This is not done for all: For, 1. God will require of some the utmost farthing, *Mat.* v. 26. unless his satisfaction was rejected as insufficient. 2. Many were in hell at that time (when Christ dyed) actually tormented. 3. Christ knows not workers of iniquity, *Mat.* vii. 23. so as he

knows his sheep, to lay down his life for them, *John* x. 11, 14, 15. the latter is the evidence of the former. 4. Christ could not intend to waste the blood of his covenant (whereof he was the surety) upon Cain and Pharaoh (damned long before his death) in direct opposition to the eternal decree of his own deity: there cannot be a surrogation of Christ's person in the room of the damned.

Argument 5. If the covenant of grace be not to all, then Christ died not for all; but the antecedent is true; therefore, &c. the consequence is prov'd thus, Christ's blood is called the blood of the covenant, *Heb.* ix. 20. with viii. 13. and *Exod.* xxiv. 8. and the blood of the New Testament, *Mat.* xxvi. 28. the covenant and the seal of the covenant have a necessary connexion together, and men's covenants are insignificant without a seal: moreover, where a testament is, there must also be the death of the testator; otherwise 'tis of no force while the testator liveth, *Heb.* ix. 16, 17. The New Testament and New Covenant are undoubted synonyma's, and are in Scripture of the same sense and signification: the assumption (to wit, the covenant of grace is not to all) is true, some are without the covenant, *Eph.* ii. 12. *Extra Ecclesiam nulla salus*, and salvation is of the Jews, *John* iv. 22. for 'tis made with the house of Israel only, *Jer.* xxxi. 31, 32. 'tis only with those in whom the condition (not only required, as in that of works, but absolutely promis'd) is effectually wrought, to wit, a putting his fear in their hearts, and writing his law in their minds, which the election only obtains: and if we enquire after the first giving of this covenant in paradise, *Gen.* iii. 15. none dare say, that God enter'd into a covenant of grace with the seed of the serpent, but only with those whose heel the serpent hurteth; and it would seem a mocking of mankind to make a covenant with all, and not to make it known to the greatest part of them; the word of reconciliation is not preach'd to all, *Psal.* cxlvii. 19, 20. *Acts* xiv. 16. & xvi. 6. None can be partaker of the covenant without faith, and faith comes by hearing, which the greatest part of the world have not, *Rom.* x. 14, 17.

Argument 6. If Christ died for his sheep, for his

friends, and for his church only, then he dyed not for all; but the antecedent is true, therefore the consequent is true also: the assumption is plain in several scriptures, *John* x. 11, 15. and xv. 13. *Acts* xx. 28. *Eph.* v. 25. *Tit.* ii. 14. such as were Paul and Titus, not such as were Pharaoh and Judas, who were goats and not sheep, *Mat.* xxv. 33. *Psal.* xxxiii. 12. & cxliv. 15. *Hosea* ii. 23. *Mat.* i. 21. [his people from their sins] *John* xi. 51, 52. for the children of God, called *Psal.* cvii. 2. the redeemed of the Lord. Now seeing those (for whom Christ dyed) are such as hear his voice and follow him, to whom he gives eternal life, *John* x. 27, 28. such as he sanctifies and cleanses, and presents them to himself without spot or wrinkle, *Eph.* v. 23. such as are redeemed from all iniquity to purify them to himself a peculiar people, *Titus* ii. 14. such as are his people, his chosen, his children, &c.; it cannot be intended for all, unless we will say, either that Pharaoh, Judas, &c. were of the sheep, friends, and church of Christ, or that Christ miss'd of his end intended in his death; redemption and remission of sins are the inheritance of the saints, and of such as are made heirs of the kingdom of Christ, *Col.* i. 12—14. 'Tis true, he dyed for enemies, *Rom.* v. 10. but it was to reconcile them to God; such as Paul (who had been an enemy to Christ) and the believing Romans, which Christ (before that) had called sheep, *John* x. 16. (though then not actually converted) because in his eternal decree he purposed to give them faith, by which they might be gathered to his fold; so that condition (to come) was already present in the eternal purpose, for the Father had given them to Christ from all eternity; but Pharaoh, Judas, &c. can in no such sense be called the saints of Christ, or friends of God, as Abraham and the disciples were.

Argument 7. Quibus intenditur mors Christi, iis applicatur, those for whom Christ's death was intended, to them it must be applied; but it is not applied to all, therefore it is not intended for all: the proposition is thus proved, if the application of Christ's death be according to the intention of God, concerning the latitude and ex-

tent of it, then it is applied to all for whom it is intended ; but the antecedent is true, *ergo*, &c. The truth of the antecedent appears thus, that which is according to the will and purpose of God is according to his intention, but the application of the death of Christ, is according to the will and purpose of God concerning the latitude of it, *ergo*, the application of Christ's death is according to God's intention as to the latitude of it. The assumption is proved, if the efficacy of the means of grace be according to the will and purpose of God concerning the latitude of it, then is also the application of the death of Christ, &c. but the former is true ; for the good pleasure and purpose of God is the cause ruling and measuring this efficacy, so this efficacy must be according to God's good pleasure and purpose in the extent of it, *Mat.* xi. 26. *Rom.* ix. 15, 18. *Eph.* i. 5, 11. proves it sufficiently, *ergo*, the latter must be granted as true also.

Argument 8. If Christ dyed for all, then must all be actually reconciled to God ; but all are not so, *ergo*, &c. The proposition is proved, nothing but sin hinders reconciliation, 2 *Cor.* v. 19. *Rom.* v. 19. & xi. 15. Christ's death merits reconciliation with God as it is [*λύτρον*] a ransom and [*ἱλαστήριον*] a propitiation, so that all for whom Christ died must be reconciled to God, for *positâ causâ, ponitur et effectus*, the death of Christ is the cause, and reconciliation (the effect) must follow it. The assumption is evident, for then (if all be reconciled) all must be saved, *remissâ culpâ, remittitur et pœna*, and nothing can be laid to the charge of any ; take away the sin, and you acquit the sinner ; and to grant such an acquittance and reconciliation to all, brings in many absurdities ; Paul rejoic'd in his reconciliation by Christ, *Rom.* v. 11. which he would not have done, had it been a common benefit to Herod and Pilate, as well as to himself : for upon this hypothesis it follows, 1. That Cain, Pharaoh, &c. were reconciled to God by Christ's death, when they were (at the time of Christ's dying) in the torments of hell, and never to be delivered from them. 2. That God damns reconciled persons. 3. That God takes double pay for one fault, in punishing both the

surety and the debtor, whereas *Nemo bis tenetur pro uno delicto*. 4. That Christ's reconciling of some is ineffectual, &c. But those whom Christ dyes for, he gives to them repentance and remission of sins, *Acts v. 31*. Freedom from the slavery of sin, and regeneration to newness of life, *Rom. vi. 5, 6*. *2 Cor. v. 15*. *Heb. ii. 14, 15*. *Jer xxxi. 33, 34*. Purifying grace, *Acts xv. 9*. *Heb. ix. 13, 14*. and eternal life, *John x. 15, 28*. those fruits evidence our reconciling by Christ's death.

Argument 9. Those whom Christ dyed for, have the greatest love of Christ; but all have not the greatest love of Christ, *ergo*, &c. The proposition is clear from *John xv. 13*. and *1 John iii. 16*. Friends cannot be more loved, than by dying for them: herein is the love of redemption advanced above the love of creation; in the latter, God gave the creature to man; but in the former, himself; than which no greater love can be shown. The assumption is clear also, for Pilate, Judas, yea, Cain and Pharaoh, (then in hell) could not have the greatest love of Christ in his death, seeing the chief evidence hereof is, to give men grace here, and glory hereafter; praying for them, and together with himself freely gives us all things, *Rom. viii. 32*. all spiritual blessings, *Eph. i. 3*. Love (especially, greatest love) is a willing to one the greatest good, which cannot be a common kindness, but special and peculiar favour, *Psal. cvi. 4*. and *cxix. 132*. If Christ willed the greatest good to Esau, how can it be said, "Esau have I hated?" yet under this greatest love of Christ dying for him, according to this hypothesis.

Argument 10. If Christ dyed for all mankind and obtained reconciliation for them, then all infants are reconciled, their sin is forgiven them, and so by consequence are saved dying in their infancy; but this cannot be affirmed of all infants, *ergo*, &c. The assumption is proved, it is the judgment of the Catholick Church, that the infants of pagans (God's secrets being still reserved to himself) are destitute of supernatural and saving grace, and they are not only born children of wrath, *Eph. ii. 3*. but are altogether strangers to the covenant of grace, and

upon this account are esteemed unclean, 1 *Cor.* vii. 14. so dying are bound under the damnable guilt of original sin. This is acknowledged by the Romanists (themselves) saying, *Parvulos Paganorum filios nihil auxilii*
Bannez. in
1 Quest. 23. *supernaturalis recepisse in seipsis*; but if all were reconciled by Christ's death, then none of them could be born children of wrath, and subject to the curse, and it would be a privilege to them to be kill'd in their cradles, rather than to be kept alive, and brought up in paganism, whereby they must undoubtedly perish to all eternity: besides, if all be reconciled, then none can be born [without the covenant] contrary to *Eph.* ii. 3, 12.

Argument 11. That cannot be a truth which the Scripture of truth no where affirms; but it no where asserts, that Christ dyed for all men, much less for all and every man individually, (between which two there is a vast difference) therefore it is not a truth. To explain the assumption: it is true, Christ is said to give his life a ransom for all; but not for all men, or for every man individually. The Scripture is the best expounder of it self, and that [all] is interpreted to be [many] *Mat.* xx. 28. and xxvi. 28. *Mark* x. 45. and it is so frequently restrained to his sheep, friends, church, believers, chosen; and such as are given to Christ, that it must be meant [some of all sorts] which in equivalent terms is express'd clearly, *Rev.* v. 9, 10. "Thou hast redeemed us out of every kindred, and tongue, and people, and nation:" and I cannot see how the Arminians can have any part in that new song there mentioned, which say they are no more beholden to Christ for their redemption than Cain and Judas was. The word [all] therefore, must be taken for all the elect, all his church, all his children that the Father hath given him, &c. not all men universally, and every man individually: those places [1 *Tim.* ii. 4, 6. *Tit.* ii. 11, 14. plainly shew, that it is some of all sorts, princes and peasants, kings and servants, and of such only as he brings to the knowledge of the truth (whereby the universality of the expression is plainly restrained in the connexion of that clause) for God gives not, nor (so much as) offers the knowledge of truth to all.

Argument 12. That which opposes the attributes of God, ought not to be received; but the universal point doth so, *ergo*, &c. The assumption appears, as, 1. His justice: *numerari pretium et captivum non redimi adversatur justitiæ*: if Christ paid the price for Pharaoh and Judas, &c. then reconciled souls are unjustly damned, *ut supra*. This hypothesis sets the death of Christ in a direct opposition to God's justice, and how could Christ dye for Judas's sin, when Christ's death was his very sin; as if Christ should say, Father, receive into thy favour those whom I know thou wilt never do so (being before of old ordained to destruction, *Jude 4.*) This is to make religion a laughing-stock. 2. His wisdom: as if God should love and hate the same person at the same time; Esau must be loved, in giving Christ to dye for him, yet hated, as being ordain'd to death from all eternity; and what is this but children's play, in giving Judas a ransom with one hand, and sending him to his place for his (satisfied-for, and remitted) sin, with the other hand? 3. His power: if Christ died intentionally (as to God) for all, then God's intentions are frustrate, (seeing all are not saved) and then he is not omnipotent, if cross'd in his designs by the work of his own hands; and to say, that freedom was obtain'd by Christ's death for one, but not that he should be freed, is ridiculous.

Objection 1. It is objected, impetration is universal, though the application be not so, Christ obtain'd for all, though it be not applied to all.

Answer 1. This distinction cannot hold true in God, who grants nothing but what he bestows, for he cannot repent of his grantings.

2. The end cannot be sever'd from the action: if God will'd that redemption might be obtain'd of him, it was, that it might be applied to some; and if to some and not to all, then there is some disparity in the impetration it self, and in the intention of it, and not in the application only; and so the distinction falls.

3. This distinction hath no place in the purpose of Christ, for therein they are both united, Christ's aim

being to bestow what he obtains, he obtains nothing but what he applies, nor doth he apply any thing which he did not obtain, *Deus et natura nil faciunt frustra.*

4. It is absurd to say that redemption is obtained, when both he that obtains, and he of whom it is obtained, do know it shall never be applied; nor ever profit those for whom (they say) it is obtained.

5. It bespatters the unvaluable price of the blood of God, as if Christ should obtain food for such as were never to be fed with it, and freedom for those that were never to be freed by it; then Christ obtains of his Father that which will never profit; this is a goodly purchase.

6. If Christ made God *placabilem*, and not *placatum*, then God is not a pure act, neither is he unchangeable, both which absurdities this distinction implies.

7. Then Christ is only a preparer but not a giver of salvation, and he purchas'd a power in that placability for God; and not for us contrary to *John* i. 12. "To them he gave [ἐξουσίαν] power [οὐρανὴν τιμὴν] heavenly honour, to become the sons of God."

8. If Christ made God appeaseable only, then was redemption work (like the cast of a die) an uncertain thing whether it had been applied to any or no.

9. If we grant a severing of impetration and application in some, we may suppose a separating them in all, and so make Christ to dye in vain, and to be such a mediator as reconciles God to no body, which cannot be.

10. If there be an impetration of redemption to some without the application of it, then is Christ but an half mediator to those; which is a meer chimæra, and not to be found in Scripture.

11. The intention of God cannot be conditional (on our believing) for our believing adds nothing to the intrinsic sufficiency of Christ's satisfaction, neither doth our not believing diminish it. God laid on Christ the iniquity of us all, and made him sin for us, from his absolute will, whether we believe or no; if otherwise our act of faith must perfect the satisfaction of Christ, and causatively make it ours.

12. Faith is indeed the condition of salvation, yet 'tis

absolutely promised by God, and procured by Christ's death; and shall the application of good obtained, depend on a condition, not made known to the tenth part of the world, and not at all to infants that dye in infancy?

13. This distinction cannot hold true in infants, for they must say, either that they are all damn'd dying in infancy, or that the impetration of salvation for them differs not from the application of it.

14. To say, that Christ dyed for all, and obtained redemption for all upon this condition, if they do believe; is plainly to yield that Christ died for believers only, and to say, God grants redemption if men do believe, is plainly to hold out that the grant is only to believers to whom it is given.

15. They are both join'd together, *Rom.* iv. 25. and v. 18. *Isa.* liii. 11, 12. *Rom.* viii. 32—34.

16. Christ's intercession is that what he obtains may be applied, *John* xvii. *per totum*.

17. If there be a *jus*, there must be a *factum*; especially where the condition is equally purchas'd with the privilege.

Objection 2. Quod unusquisq; tenet credere, verum est; what every one is bound to believe, is true; but every one is bound to believe that Christ died for them. *Ergo*,

Answer 1. The Arminians boast much of this argument, as if *Achillæan* and invincible; suppose we should grant it for truth; would it not be poor comfort for a distressed soul, to believe that Christ died for it no more than for Judas, and for all the damned in hell? they would still be but miserable comforters, and physitians of no value, to such a soul; Christ dyed for all, thou art a man, *ergo*, he dyed for thee, might comfort Cain and Judas in their despair.

2. But in truth, the minor of this argument is false, for they to whom the Gospel never came, nor have ever heard ought of the death of Christ, are not bound to believe that Christ dyed for them, *ubi nulla lex, nulla transgressio*.

3. Neither is every one that hath the Gospel bound to believe it absolutely, but on this condition, if they be weary and heavy laden with sin ; such only Christ calls to him, and such only are bound to believe, not all promiscuously. For if men abide in impenitency, they are bound to believe that the death of Christ belongs not to them.

4. The argument is a plain paralogism, and a sophistical fallacy, having [*quatuor terminos*] four terms in it, for the [*τὸ credere*] the word [believe] in the major proposition, is taken for a fiducial embracing of the truth with the heart, which is faith properly ; but in the minor, or assumption, it is only a certain practical collection (which is not faith but improperly) as if it were the intention of God, that this or that man (suppose Judas, &c.) should believe.

5. We are all bound to believe, that what God reveals is true, and [“ thus saith the Lord”] is the object of faith ; but God no where reveals, or saith that it is his intention that Judas shall believe, or that all should believe.

6. The word [*unusquisque*] is also *vox æquivoca*, or every one, and must have its limitation ; to wit, every one that is penitent, hungry, thirsty, &c. otherwise it could not be morally and theologically true, for it is revealed, that Christ died for sheep, friends, church only, “ he is the Saviour of the body.” *Eph. v. 23.*

7. Christ is a deed of gift, but this deed runs not with a [*noverint universi*] in an unlimited sense, but it is [*omnibus Christi fidelibus*] I have given and granted upon sundry and certain good considerations.

8. 'Tis true, the commission is, “ Go preach the Gospel to every creature,” *Mark xvi. 15.* and accordingly we hold out a tender of Christ to all promiscuously, but it is not, because Christ is intentionally given to all, but because we know not the elect from the reprobate, which is a secret, and *a facto ad jus non valet consequentia*.

Objection 3. The word [all] us'd oft in Scripture, must be taken universally.

Answer 1. [All] must not be taken for an universal affirmative collectively, for every man individually in the common quoted Scriptures, but distributively, as in *Luke* xii. 42. *Omne olus*, is any manner of herb, and *Mat.* ix. 35. *Omnem morbum*, any kind of disease, for Christ heal'd not every disease individually, and *Col.* i. 28. where all is taken distributively three times over, with restrictions to those he preach'd to.

2. All in 1 *Tim.* ii. 4. cannot be taken for all collectively, and for every individual man; for the word of God forbids us to pray for those that sin the sin unto death, 1 *John* v. 16. therefore "pray for all men," cannot be taken for all individually.

3. All in 1 *Tim.* ii. 4. cannot be taken collectively; for then either all shall be saved, if God will have it so; or God fails of his own will, which is absurd: it must therefore be meant not of the will of his purpose, but of his precept, whereby he invites men of all sorts, and excludes none, for there is no exception in the Gospel. We know not the exception in the decree; hence Paul doubts not to tell the jaylor (who was a bloody boisterous fellow) that if he believed, he should be saved, *Acts* xvi. 24, 27, 31.

4. The word [$\pi\alpha\varsigma$] Aristotle (in his *Pol.* lib. 2. cap. 2.) shows, is not taken strictly always, for every man individually, and so $\epsilon\kappa\alpha\sigma\tau\omicron\varsigma$, *Heb.* ii. 9. is restrained to sons brought to glory, v. 10. and to sanctified ones, v. 11. the Hebrews appropriated the Messiah to themselves, as if not for the Gentiles too.

5. When we say all men travel such a way to London, we mean not that every man travels thither, but such as do travel thither, travel such a way: the prophet saith, "all men are lyars," take the word strictly, and he must be a liar that said so. Thus other Scriptures frequently restrain [all.]

6. 1 *Cor.* xv. 22. is meant of the resurrection, and of those that are Christ's, v. 23. or the sense is, "no man is made alive but by him;" as Aristotle taught all men philosophy, i. e. no man learn'd philosophy but by him, not all individually.

Objection 4. God gave Christ to the world, *John* iii. 16. and for the sins of the whole world, 1 *John* ii. 2.

Answer 1. The word [world] is *πολύσημον*, of various significations, *John* iii. 16. cannot be meant of the world containing, for that is not a subject capable of salvation, nor of the world contained in a strict sense; for so birds, beasts and fishes, and all inanimate things are comprehended, which cannot have everlasting life; nor can it be the world of men, but as he is the *σώτηρ*, or preserver of man and beast, *Psal.* xxxvi. 6. there is God's *φιλόκτισις*, or love to creatures, *φιλανθρωπία*, his love to men, and *φιλαγαθία*, his love to good men: God's love was the cause *προηγούμενη* of sending Christ: not the first of these, nor the second properly, but as an evidence that some out of mankind was saveable, which was not granted to the fallen angels; and the word [whosoever] plainly restrains this love of God to some, not to others; whosoever (in this world) believeth, &c. and in v. 17. 'tis meant the saved world, which must be God's people; for many of the world were damned (at the time of God's sending Christ) and some had been so 4000 years; as he was not sent to reverse God's decree (for then the pains of hell were not endless) so nor did his death cross the decree. It must therefore be properly God's love to good men, the third love, not such as he found so, but such as he made so, out of his love to them.

2. It must be meant of that world whereof Abraham is said to be the heir, *Rom.* xi. 13. which is explained to be of all believers, v. 11. both Jews and Gentiles, in every nation thro' the world. In this sense it is taken *John* vi. 33. as manna was only for Israel, so Christ (the bread from heaven) gives life to the world of believers only, 1 *Tim.* iii. 16. Christ was believed on in the world of believers only, *Heb.* ii. 5. that world which is made subject to Christ, the reconciled world, 2 *Cor.* v. 19. and that world, to which Christ was a special Saviour, *John* iv. 42.

3. [World] cannot be taken for all and every man,

N.B. Contrary Scriptures are to be consider'd both at once, and by the scope of the whole are to be interpreted; 'tis not *concordia discors* betwixt *Rom.* iii. 28. & *Jam.* ii. 24. but *discordia concors*: Luther said, *grammatica theologiae cedat*, words must give place to matter, matter is not for words, but *e contra*, words for matter.

for then he would send his word to them, and work his grace in them; that this love of God might not be fruitless, and it must follow that either God loves the damned in hell, or that he loved them while in the world, but he is now changed.

4. It is granted that God hath a respect for all mankind (above devils) in offering a Saviour to them, and Christ is the Saviour of all men, 1 *Tim.* iv. 10. not of eternal preservation, but of temporal reservation, for the wages of sin would be paid at birth, and the world (through confusion by sin) would have fallen about Adam's ears, had not Christ been the glorious undertaker.

Omnes redimuntur per Christum,
i. e. all that are redeemed, *sed soli electi sunt in Christo.*

5. That in 1 *John* ii. 2. signifies, that the sins of no man in the whole world are remitted, but by Christ; "there is no other name under heaven whereby we can be saved," *Acts* iv. 12. John wrote to the Jews, *Gal.* ii. 9. and he tells them, Christ is not a propitiation for them only, but for the Gentiles too; as *Acts* x. 35. *Gal.* iii. 28. *Col.* iii. 11. for Christ is not (*Heb.* Copher) a cover for the sins of all and every man, and seeing John comforts them against sin, this cannot be done from the impetration of attonement, but from the application of it, which none ever said was universal, therefore, &c.

6. Christ was sufficient as a medicine to save the whole world, as the brazen serpent was to heal all Israel, yet only those that looked up were healed: so 'tis only those that apply this medicine,* *habet in se quod omnibus prosit, sed si non bibitur non medetur.* Prosper.

* 1 *John* v. 11. 12.

Objection 5. "Christ hath as much efficacy to save, as Adam to damn," *Rom.* v. 18.

Answer 1. There is a difference betwixt a necessary extensiveness and a voluntary one: the efficacy of Adam's sin was extensive necessarily, but that of Christ's death is of free grace, and wholly at God's pleasure, and therefore 'tis call'd the free gift, *Rom.* v. 15. not of the same manner.

2. Christ is no where compared to Adam in the extent of his object, but only in the efficacy of his obedience, and more merit is required to the saving of one soul, than of demerit for the losing of ten thousand.

3. As all the off-spring of Adam did fall by his sin, so all the off-spring of Christ are saved by his death: all and every one are not in Christ radically, as they were in Adam; and all are not given to Christ; * but

* John xvii. 19. “As many (saith Christ) as thou hast given me:” the seed of the woman could not be made the head and root of the seed of the serpent; Christ represented not Cain, Pharaoh, &c. (then God had been well pleased with Christ for them, *Matt.* iii. 17. and xvii. 5. *Eph.* v. 2. and they should not have been damn’d) as Adam represented all mankind; “As all (that are in Adam) dye, so all (that are in Christ) are made alive.”

4. This *Rom.* v. 18. is spoken of such as receive much grace and justification, v. 17. which the Arminians cannot say, all and every man do.

Objection 6. *Rom.* xiv. 15. saith, “Destroy not him for whom Christ dyed;” and, 2 *Pet.* ii. 1. “Denying the Lord that bought them.”

Answer 1. Destroy is not there to condemn but to scandalize (which as much as in us lies) leads them to destruction, 2 *Cor.* x. 8. but to destroy them absolutely, is not in man’s power.

2. Those were professors of the gospel, so were those in *Heb.* x. 29. he says not, that saints could crucifie the Lord afresh, &c. *Suppositio nil ponit in esse*: though professors in the judgment of charity be reckoned the redeemed ones, and called there weak brethren, yet what is this to the whole world that lies in wickedness, and far short of professors?

3. Those false prophets in Peter, were not bought by Christ from eternal death, but from the pollutions of that age, neither is [*Δεσποτης*, Herus] a name of Christ as Mediator, but ’tis God’s title.

4. Grant the premisses, it follows, that such as think

themselves redeemed, or are thought so by others, may blaspheme and perish; yet this makes not all the world redeemed.

THE THIRD AND FOURTH POINT,

CONCERNING FREE WILL AND CONVERSION, FOLLOW.

ARMINIANISME implies, that the fruit of Christ's death depends on the contingent assent ^{First in general.} of man's free-will, that notwithstanding his death, it was possible in respect of free-will that all should perish; that now by his death for all, true grace is given to all; that all pagans are reconciled to God, that in man is no original sin, but all are born in a state of innocency: some affirm, that nature without grace will save, through the direction of right reason: others say, that grace depends on nature. Others, that the fall took not away the power of the mind, but it's exercise only; so that the mind is as bound in fetters only, and that in the first acts of grace (as well as in posterior acts) nature and grace do concur, and walk hand in hand together; but what is all this seeming zeal for God, (in maintaining general redemption, lest God should mock in his promises; and free-will to good, lest God should mock in his precepts) but a speaking wickedly for God and an accepting of his person? *Job* xiii. 7, 8. 'Tis indeed an advancing of his mercy, but not of his truth in the former, and of the will of man, (embalming a dead carcase) above the will of God in the latter. The will of man is naturally a self-determining power and principle, and bears God's image, as it hath a dominion over the whole man; but since the fall hath the strong byasse of sin upon it. Freedom is radically and originally in the will (not in the understanding) and 'tis an essential property of it, that it cannot be compell'd by any created, external agent [*in actu elicitō*] in its own free choice, yet [*in actu imperato*] in the commanding act it may suffer force, as the martyrs were dragg'd against their wills to idol-worship, and Christ tells Peter, "They shall carry thee whither they wouldest

not," *John* xxi. 18. Now 'tis no wonder, if many mistakes arise about this great engine of the Almighty, seeing the soul knows not it self but by reflection, and though we know its qualities and operations, yet cannot we know its essence.

Man is considered in a fourfold state, 1. The state of creation or generation, therein he had free-will either to good or evil, but was necessitated to neither. 2. The state of degeneration, wherein he is a servant to sin, and necessitated to evil. 3. The state of regeneration, wherein he is freed from the slavery of sin, but not from the necessity of it. 4. The state of glorification, wherein man is both freely and necessarily good, and is not free *libertate indifferentiæ* (as Adam before the fall) for that includes a mutability in it: in the first estate man is *liber*, free; in the second *servus*, a slave; in the third *liberatus*, set free; in the fourth *liberrimus*, having a glorious liberty: the controversie lies concerning the second state, wherein we say, that man is under a necessity of sinning, yet free from coaction; he is free to evil, but not to good; which appears by these following arguments.

Argument 1. To prove that there is no free-will to good in the fallen estate, is taken from the fall it self: if man in the fall lost his free-will to good, then it cannot be found in the fallen estate, but the antecedent is true, *ergo*, &c., to prove the antecedent, were it not so, it could not properly be called a fall; it implies a loss of that original righteousness and perfection wherein he was created: and if the fall did deprave the other faculties of the soul, and deprive them of their primitive lustre, then must the will be a sharer also in that depravation: now the depravation of the will (it self) by the fall doth further appear, by the good it hath lost, and by the evil it hath got, thro' Adam's sin. The good it hath lost, is sixfold: power, order, stability, prudence, obedience, liberty. The evil it hath got, is threefold (in opposition to the obedience it lost) a threefold rebellion. 1. Against the counsel of the mind. 2. Against the controuls of conscience. 3. Against the commands of God: besides

all the other vices wherein original sin consisteth. This king of the Isle of Man, when he came first out of God's mint, was a curious silver-piece, and shone most gloriously (being cloathed with excellent jewels and properties) but now being fallen among thieves, is robb'd of all, hath ashes for beauty, &c., and is a tyrant upon a dung-hill, yea, is free from righteousness, and a very slave to sin, *Rom. vi. 17, 18, 20.* before the fall, the will had liberty both [*contrarietatis et contradictionis*] to good or evil; to do or not to do: but since the fall, the will is evil, only evil, and continually evil, *Gen. vi. 5.* the whole heart is evil extensively, only evil intensively, and continually evil protensively.

Argument 2. If conversion be a new creation, then fallen man hath not a free-will to good, but the antecedent is true, *ergo*, &c.: that the antecedent is true, appears; a convert is call'd *καὶνὴ κτίσις*, *Gal. vi. 15.* *2 Cor. v. 17.* a new creature, or a new creation: now *creatio est ex nihilo*, creation is a production of something out of nothing, but if there be a free-will to good in man before conversion, then there is something (that is of its own nature spiritually good) in man unconverted towards the work of conversion, so can it not be called a new creation: sure I am, every experienced soul finds the contrary in that work; the whole frame is out of frame in the unconverted estate, and man is (*tohu va pohu*) a confused chaos, and a vast emptiness, when this creating power comes upon him: yea, a greater power is required to recreate this little world, than was first to create the greater; for in this though there be no pre-existing (yet there is resisting) matter: the creation of the great world was the "work of God's word," *Psa. xxxiii. 6.* "of his fingers," *Psa. viii. 3.* or "of his hands," *Psa. cii. 25.* but to restore (the little world) MAN requires God's arm, *Luke i. 51.* nay, Christ set his sides to it (in his sweating drops or clods of blood, *grumos sanguinis*) *Luke xxii. 44.* It cost Christ both tears and blood, and blood often, at his circumcision, in his agony, and at his passion: this is *creatio continuans* (as the first was *creatio transiens*) "The

Father worketh hitherto, and I work") *John* v. 17. New qualities and operations are created in us (though the substance and faculties of the soul remain) both the will to will well, and the power to do well, are ascribed to this creating Almighty power, *Phil.* ii. 13.

² *Argument* 3. If conversion be a new-begetting or generation, then fallen man hath no free-will to good, but the antecedent is true, *ergo*, &c. To give light and proof to this argument, we must know, that *generatio est motus ad essentiam et processus in esse*, generation is the motion to a being, and a proceeding into a being; this pre-supposes, that there is no being before, for we are not, we are nothing, before we be begotten; as it holds true in generation, so likewise in regeneration; "Of his own will begat he us," *Jam.* i. 18. 'Tis not said that God begat us of our wills (yet this should be said were there in us a free-will to good) but of God's will, and till then we are not, *1 Cor.* i. 28. Unconverted men are things that are not, nothing creatures. Fall'n man is, 1. A natural nothing: we are all [*nihili nepotes*] as Austin saith; what is the great womb whence all things come, but nothing? 2. A moral nothing, [Abel] vanity and nothing is writ upon us by sin naturally, but we are morally worse than nothing; that is [Enosh] miserable: as nothing at the first was the mother of all things, so sin is now the mother of nothing: "Man is vanity" (or as in the Hebrew, "Adam is Abel") *Psal.* xxxix. 5. "and a lye," *Psal.* lxii. 9. and but (as it were) something, as in *Rev.* ix. 7, 8. not in respect of his substance and faculties, but in respect of the purity of them; "The heart of the wicked is little worth," *Prov.* x. 20. 1. *Usu*, for use and service; as a shadow is not useful for war, nor a statue for prayer, so nor fallen man for the service of God: *quod nulli usui prodest, nihil est*, saith the philosopher; his best actions are sin. 2. *Effectu, vanum est, quod frustrà est*, sinners toil for vanity, *Hab.* ii. 13. they dream of catching golden fishes, as the man in Theocritus did; sin disappoints us of our end, to wit, happiness; "Man labours for the wind," *Eccles.* v. 16. and is but in a

dream, *Isa.* xxix. 7, 8. this shews we are nothing, and have not free-will to good, till begotten of God.

Argument 4. If conversion be a new-birth, then fallen man hath not a free-will to good; but the antecedent is true, *ergo*, &c. The truth of this appears, for *non a nobis orimur*, we cannot have our birth of our selves, a babe cannot be born of it self, *quicquid paritur* (saith philosophy) *non a se, sed ab alio oritur*, nothing can have its original from its self, *nihil amplius potest esse et causa, et effectum, ità seipso esset prius, et posterius*, it would then be before and after it self, *simul sit et non sit*, it would be and not be at the same time. Thus we are taught to look up (above our selves) for our new birth, *John* iii. 3. "Except a man be born again" [*ἀνωθεν*] or from above; we are born, "not of the flesh, but of the Spirit;" v. 6. Our first birth is of the earth, earthy; our second birth is from the Lord, heavenly. 1 *John* iii. 9. "Born of God:" we may give *semen carnis et sanguinis* to the first birth, but not *semen spiritus* to the second: there be children potentially in the loins of many men, that never beget children; yet in this there is a disparity, for though as men we be possible members of Christ, yet are we not actual, nor ever shall be, unless begotten and born of God wholly.

Argument 5. If conversion be a quickening one that is dead in sin, then fallen man hath no free-will to good; but the former is true, *ergo*, the latter. This is prov'd from *Eph.* ii. 1. "You hath he quickened, who were dead," &c. he doth not say, half-dead, as the man was that fell among thieves, *Luke* x. 30. but he means, stark dead, as to spiritual life: "There is no manner of good thing in us," *Rom.* vii. 18. "And we are not sufficient of our selves to think a good thought," 2 *Cor.* iii. 5. till Christ (who is life and a quickning spirit) come to quicken us; "Without him we can do nothing," *John* xv. 5. he doth not say, many things or few things, but nothing; "From him is our fruit found," *Hos.* xiv. 8. both the bud of good desires, the blossom of good pur-

poses, and the fruit of good actions. Aaron's rod (a dry stick without a root) is a fit emblem; it budded, blossom'd and brought forth almonds; this was not done by any inward principle or power of nature, but it was solely and wholly the work of God: so Ezekiel's dry bones were made to live; nothing of that life was from themselves, but all from God. Thus it is in the spiritual vivification, we cannot contribute any thing (no not the hundred part that is *ejusdem naturæ*, of the same nature with the 99) to this glorious work; we have no *internum principium*, whereby to dispose our selves to will that which is truly good; we cannot so much as call Christ Lord, but by the Spirit, 1 *Cor.* xii. 3. If there be no life, but through union with Christ, then till we be engrafted into that blessed and bleeding Vine, we cannot bring forth any fruit unto God; and 'tis not any natural power or principle in us that can engraft us into Christ, for faith is the engrafting grace, and that is the "gift of God," *Eph.* ii. 8. the grace whereby the just live, *Hab.* ii. 5. and whereby Christ dwells in our hearts, *Eph.* iii. 17; till then we are dead, and have no free-will to good. 'Tis indeed sometimes call'd a sleep, but 'tis the sleep of death, *Psal.* xiii. 3.

Argument 6. If regeneration, or recovery from the state of degeneration, be a resurrection, then fallen man hath no free-will to good; but the former is true, *ergo*, the latter. The antecedent is manifest, from *John* v. 25. *Eph.* ii. 5. and v. 14. *Rev.* xx. 5. It requires as much power as to raise Christ from the dead, *Eph.* i. 19. 2 *Thes.* i. 11. *Col.* ii. 12, 13. 2 *Pet.* i. 3. such an energetical power as cannot be resisted; to raise up Christ and to work faith in us requires [τὸ ὑπερβαλλον μέγεθος τῆς δυνάμεως αὐτοῦ] the super-excellent greatness of his power, *Eph.* i. 19. Here are three gradations, power, greatness of power, and super-excellent greatness of power; and, as if that were too little, the apostle addeth other three, [κατὰ τὴν ἐνέργειαν τῇ κράτους τῆς ἰσχύος αὐτοῦ] "According to the working of his mighty power;" here is *ἐνέργεια*, which signifies, not only a working, but

an effectual force in working, this is the fourth gradation; then κράτους (of κράτος, which signifies such strength as in the arms of valiant men that can do great exploits) is the fifth; lastly, ἰσχύος αὐτοῦ (a power that can do all things) his power, an omnipotent power; and surely had there been an *internum principium* in us towards this great work, or any free-will to good, Paul would not have used all those gradations, nor such a lofty emphatical heap of most divine and significant expressions: this work of regeneration would not then have required the effectual forcible power of the valiant arm of God, even such a power as raised up Christ from the dead, whereby he was declared to be the Son of God, *Acts* ii. 24. *Rom.* i. 4. *Cadaver fricatione nudâ seipsum non resuscitat.* I need say nothing of the raising up of Ezekiel's dry bones wherein the Spirit was the Favonian wind, that wholly and solely caused new life in them: nor of the raising of Lazarus out of the grave, which cost Christ a prayer above all his other miracles working, and Lazarus contributed nothing to the work.

Argument 7. If moral perswasion be altogether insufficient (of it self) to recover man from his fallen estate, then fallen man hath no free-will to good; but the antecedent is true, *ergo*, the consequent: this appears because then God would be only a moral cause of man's conversion, but man needs more from God, and God therein is more to man; therefore, &c. Then faith would be ραδιούργημα, an easie work, and not require such mighty power, as *Eph.* i. 19, &c. Causes are of three sorts, 1. A moral cause, which is improperly and metaphorically (only) a cause, because it produceth not properly an effect, only it proposeth arguments to induce and perswade. 2. A physical cause, which really and truly produceth an effect: this the schools call an effectual cause. 3. A miraculous cause, is that which worketh above the cause of nature in producing effects. God in man's conversion cannot be only a moral cause, for these reasons.

Reason 1. Then the working of faith in us needs not

the putting forth of any such energetical power, as was in raising of Christ from the dead. God did more to Christ, than morally perswade him to come out of the grave; and Christ did more to the raising of Lazarus: besides, as such like swasions are (alone) ineffectual, so dead carcasses are incapable of them alone; in Christ's saying ["Lazarus come forth"] there was a mighty power went along with the command: *dixit et factum est*, God doth not *verba dare sed rem*.

Reason 2. Moral perswasions cannot be sufficient to bring forth super-natural effects, *qualis causa, tale causatum*; as when a child hath an apple held out by its father to come to him, the child is only allured, but not enabl'd thereby to come; 'tis not enough to perswade a prisoner to come forth, but his chains must be struck off, and the prison doors must be opened, *Acts* xii. 6, 7, 10. so must have a physical cause also, *Phil.* ii. 13.

Reason 3. Yet man is more than a prisoner, and stands therefore in need of a better plaister for his sore than a moral swasion; which is not so much as a *removens prohibens* (which is only a *causa sine quâ non*, and so no proper cause at all) for he is dead in sin, so must not have only *gratiam excitantem et moraliter suadentem*, but also *gratiam sanantem et vivificantem*, an healing and quickening grace, which this can never do. *Nemo fortunæ suæ faber est nisi subordinatè*.

Reason 4. Then God hath no greater influence in converting man, than Satan hath in perverting him to his destruction; he hath a perswading slight, but no enforcing might; he may solicit, but he cannot compel; *Infirmus hostis est, qui non potest vincere; nisi volentem*, saith Hierom, hence we are bid to resist him with peremptory negatives, and then he cannot touch us [*tactu qualitativo*] with his deadly touches: now to ascribe no more power to the Creator, than to his creature (Satan) is to narrow it below Divine Majesty, and to derogate exceedingly from Omnipotency.

Argument 8. The eighth argument further illustrates this truth, that more than a moral swasion is necessary to

recover fallen man : if Christ be All in All [in matters of salvation] to us, then man is nothing in himself, as to that work, and hath not a free-will to good, so must stand in need of more than moral swasions ; but the antecedent is true, *Col.* iii. 11. Christ is πάντα ἐν πᾶσιν, *ergo*, the consequent. This is manifest for these reasons following.

Reason 1. Christ's first work (in order to salvation) is to bore the ear, which is stopped (like the adders) to the charms of the charmer, *Psal.* lviii. 4, 5. Christ gives the understanding ear, *Deut.* xxix. 4. *Psal.* xl. 6. *Job* xxxvi. 10. *Isa.* l. 4. This moral perswasion cannot (alone) remove, we naturally reject the counsel of God, *Luke* vii. 30.

Reason 2. Christ opens not only the ear, but also the heart, *Acts* xvi. 14. The Lord open'd the heart of Lydia, not she her own heart, which she might have done if she had a free-will to good ; the key of the heart (as doth the keys of the heavens, of hell, and of the womb) hangs at Christ's girdle, he shutteth, and no man can open ; no, not our selves our own hearts : much less will moral swasion be effectual.

Reason 3. Besides Christ there is no Saviour, but this hypothesis makes man a co-saviour with Christ ; as if there were an halving of it 'twixt the grace of Christ and the will of man, and the latter dividing the spoil with the former ; yea, deserving the greater share ; for if Christ be only a monitor, and perswade to good, then man's own will is the principal author of its own goodness, and he makes himself to differ from others, hath something that he receiv'd not at conversion, 1 *Cor.* iv. 7. and whereof to boast of before God, *Rom.* xi. 18. Swasion leaves the admonish'd will to its own indifferency (not changing it at all) so man becomes his own saviour, not Christ ; or however, not Christ only ; how then is Christ All in All ? Then Christ is not our creditor, but we are debtors to free-will.

Argument 9. The ninth argument (still adding more lustre and light to the former) is, if fallen man must be drawn to goodness, then hath he no free-will to good, and

moral swasion cannot be sufficient alone; but the former is true, *John* vi. 44. and xii. 32. *Cant.* i. 3. *ergo*, the latter. The antecedent is prov'd, drawing is a bringing of any thing out of its proper course and channel, by a violent and over-pouring influence from without, and not from an innate power or principle from within: jet draws straw, the load-stone iron, and the North-pole the seaman's compass, so the sun the heliotrope. It is not said [lead] but [draw]; in drawing there is less will, and more violence, than in leading; and though God draws us [*fortiter*] strongly, yet he doth it [*suaviter*] sweetly: Ἔλκει μὲν ὁ θεὸς, βουλόμενον δὲ ἔλκει, saith Chrysostom: as we are drawn, we have not a freewill to good, for then Adam had lost in his understanding only, and not in his will: yet are we voluntiers, *Psal.* cx. 3. not that Christ finds us so, but makes us so, in the day of his power, and when he speaks to us with a strong hand, as *Isa.* viii. 11. We are naturally haters of God, and at enmity with him, *Rom.* i. 30. and viii. 7. but Divine grace doth violence to the corrupt qualities of the soul, and puts the will on moving when its corruptions are removed; the Spirit gives a new power, and then acts that power to good, so draws (as it were, a camel thro' the eye of a needle, *Luke* xviii. 25.) a God-hater to love him; this is more than a bare perswasion to a stone to be warm, and to go out of its place, for God takes away the heart of stone and gives an heart of flesh, *Ezek.* xxxvi. 26. which cannot hang on a mere entreaty: Socrates said, he was but as a midwife to his schollars (she helps forth the birth already conceived) so he drew forth that which was naturally in them; but this is a begetting us anew in Christ Jesus through the gospel, *1 Cor.* iv. 15. and Christ finds nothing that is good in us, *Rom.* vii. 18. *Quis trahitur* (saith Austin) *si jam volebat et, tamen venit nisi qui velit, &c.* August. cent. 2 Ep. Pelag. lib. 1. c. 19. *Non ut homines (quod fieri non potest) nolentes credant, sed ut ex nolentibus volentes fiant.* God gives the very power of coming to Christ. Man's will is made *pedissequa*, but not *prævia*; attending grace, but not going before it, *co-operando perfuit Deus quod operando incepit*, Austin. Grace is *dux et comes*, and

the will a subordinate agent under grace ; and it being moved, afterwards does move it self.

Argument 10. If the soul of man be passive in effectual vocation, then there is in fallen man no free-will to good ; but the former is true, *ergo*, the latter. The truth of the antecedent appears ; the Spirit of grace is compared to a precious liquor that is infused, and the called and chosen of God are stiled vessels of mercy ; now a vessel is a passive receiver of this precious liquor poured into it, *Zach.* xii. 10. *Rom.* v. 5. [ἐκκέχυται] poured out and infused into God's vessels, *Rom.* ix. 21, 23. *2 Tim.* ii. 20, 21. The will of man (in respect of this first reception of grace) hath neither concurrence nor co-operation active, but is actuated to an obediential subjection, and is made capable and apt to receive impression ; as the air is passive when it receives an enlightning, as Adam's body was a passive receiver of life, when God inspired it thereinto, *Gen.* ii. 17. Though it was form'd and organiz'd, yet was it lifeless and breathless : and as the soul of Nebuchadnezzar (when deprived of reason) receiv'd the impression of the agent (God Almighty) in causing his reason to return to him again ; so in this case, Christ infuses grace into us against our wills, and 'tis an hell to us to be brought from hell, though it be an hell to us to stay, after God hath open'd our eyes and touch'd our ears : corrupt nature cannot contribute any thing to destroy it self in its own corruptions : we are without ability (in our selves) to put forth any causal vertue in order to such an effect, and accordingly we have no power to resist the impression and effect which proceedeth from a supernatural cause : in the first work the will moveth not it self, but is only moved by God. The will as a creature must obey its Creator ; yet as a sinful, depraved will, it obeys not God willingly till made willing ; so 'tis not a collateral agent : the water descends naturally, yet *ne detur vacuum* it ascends. Man's will is the untamed heifer, or wild asses colt ; Christ the rider tames it, and brings it to his yoke. *Nolle est a carne, velle a spiritu.* Luther.

Argument 11. To deny grace, special grace, and gracious dispensations, is abominable; but the doctrine of free will denies these, for they say, if a man improves his naturals, God is bound to give him spirituals; what is

* *Non est gratia ullo modo, si non fit gratuita omni modo.*

this but a turning grace * into debt, and a symbolizing with the *Jesuites*, *Meritum de congruo*, if not *condigno*: and to say, that the reason why one believes, and another does not believe, is from the co-operation of the free-will of him that believeth, is quite to destroy special grace peculiar

† Special grace is irresistible, for 'tis not two of equal force, but as Michael too hard for Satan; so the stronger man Christ too hard for the strong man our own will.

Then wise men would be evangeliz'd, not the poor and foolish, for they have the best understandings to guide their free-wills.

to the elect, † contrary to these scriptures, *John* vi. 37, 45. and xii. 39, 40. and xiv. 17, 22. *Rom.* viii. 14. *1 Cor.* i. 23, 24. *1 John* iv. 13. and many others: neither can there be (if this hypothesis be granted) any gracious dispensation, either in respect of person, place, time, or means; all which God freely makes choice of. As,

1. Of person: "He quickens whom he will," *John* v. 21. *Rom.* ix. 18. The heart of one sinner melts like wax before the fire, and receives God's seal, while the heart of another remains as unmovable as marble, and as the rock that cannot be shaken; this is the work of gracious dispensation.

2. Of the place: no child can choose the place where to be begot or born in, nor we for our conversion; "The Spirit blows where it listeth," *John* iii. 8.

3. Of the time: a child cannot choose the time of its begetting or birth, no more than of the place; so nor we of our new birth: God may drop in grace with life, and regenerate a babe before it be brought forth, *Luke* i. 15. and yet that saying hold true, *Christiani non nascuntur sed fiunt*; and others may be cast into the womb of the new birth when dropping out of the world, even at the eleventh hour of the day, as the penitent thief. Oh! who can order the ways of grace, and set bounds to the Spirit of God, in its breathings on man!

4. And of means: "Out of the mouths of babes God ordains strength," *Psal.* viii. 2. The Iberians were con-

verted by a woman; the likeliest persons have not always children, a child cannot choose its own father, nor we who shall beget us to God: all these are special dispensations of God's good will to men, and so depends not on the free-will of man: *ergo*,

Argument 12. The twelfth argument *ab incommodo*, that which brings along with it many absurdities, may not be received, but the doctrine of free-will to good doth so.

Absurd. 1. It makes man the proximate and immediate cause of his own salvation.

2. It puts grace into man's power, not man's will under the power of grace.

3. It robs God of that honour, in making one to differ from another, and ascribes it to man.

4. It allows man a liberty of boasting to God, saying, God, I thank thee, that thou gavest me power to will (but that thou gavest to Judas as well as to me) but I thank my self for the act of willingness, yet I receiv'd from God no more than Judas did.

5. It [*tantamount*] exempts the creature from the power of God, as if man (like the spider) could spin a thread out of his own bowels, whereon to climbe to heaven, saying, *Mihi soli debeo*, and as if he were bidden to do as he will.

6. It maketh man the cause why God willeth this or that, so God must attend on the will of man, and not be infallible in his decrees, nor working all things according to the counsel of his own will, *Eph. i. 11. Psal. cxv. 3. and cxxxv. 6.*

7. It supposes a power of believing (in all the blind nations of the world) on Jesus Christ, of whom they have not heard, *Rom. x. 14.* but especially in those under the Gospel, contrary to *Deut. xx. 4. and Mat. xiii. 11.*

8. Then James lyed in saying, *πᾶσα δόσις ἀγαθὴ, &c.* "Every good gift is from God," *Jam. i. 17.* if there be something in man already before conversion, *v. 18.*

9. Then Paul was mistaken also, *Rom. ix. 18, &c.* who should have said, "It is of man that willeth and

Man's will is the *principium quod*, not the *principium quo*; that is, grace. "We must be renewed in the spirit of our minds," *Eph. iv. 23.*

runneth, and not of God that sheweth mercy :” they dare not give *potentiam credendi* to man, the *posse velle et ipsum velle convertere est a Deo*.

Objection 1. “ There is a law writ in the hearts of fallen mankind,” *Rom. ii. 14.*

Answer 1. “ Adam begat a son in his own image,” *Gen. v. 3.* not only as a man, but as a sinner ; *Generatus sequitur naturam generantis*, “ That which is born of the flesh is flesh,” *John iii. 6. Job xiv. 4.* The *originale originans* (Adam’s sin) brought forth *originale originatum*, original corruption in us, which spreads over the whole man, and puts the whole frame out of frame, so cannot do any thing that accompanies salvation ; there is an impotency in the will of the flesh ; while we are Christless, we are without strength, *Rom. v. 6.*

2. Those reliques in the Gentiles are sufficient only to leave them *ἀναπολογήτους*, *Rom. i. 20.* and may stir them up to external work, as to matter, but not as to form, either in the mind or manner of right doing ; all their works are but *splendida peccata*, being faulty *quoad fontem et quoad finem* ; “ Without faith ’tis not possible to please God, *Heb. xi. 6.*

3. The devils have more light than men, yet are they altogether dead in sin, tho’ “ they believe and tremble,” *Jam ii. 19.* and confess Christ, &c. *Luke iv. 34. Mark i. 24.* They sin freely, yet cannot avoid it, but must sin ; and tho’ it be necessary, yet it is sin, and voluntary too.

Objection 2. Why is man blam’d for resisting the Spirit, *Acts vii. 51. Heb. x. 29. Mat. xxiii. 37.* if no free-will ?

Answer 1. They resisted the outward means (as is declared in the following words) not the inward work : as the creature cannot hinder (nor further) his own creation, nor the child his own generation, nor the dead man his own resurrection, &c. nor man his conversion.

2. That resisting the Spirit of grace, *Heb. x. 29.* is the sin against the Holy Ghost ; for which (he saith)

“there is no sacrifice:” yet that grace they resisted was not the grace of regeneration, adoption, &c. peculiar to the elect, and will not authorize the Arminian universal grace, 2 *Pet.* ii. 21.

3. “How often would I,” *Mat.* xxiii. 37. is only *voluntas præcepti*, an inviting by an outward calling. Jerusalem, *i. e.* her rulers, believed not, yet many of her children were gathered to Christ; to wit, as many as Christ would, *voluntate propositi*; the city is one thing, and her children another, this proves not the point.

4. 'Tis one thing to resist, and another to overcome; the latter is deny'd, not the former.

Objection 3. Why doth God say, “What could I do more to my vineyard?” *Isa.* v. 4.

Answer 1. God did enough in making man upright, and if he hath lost his sufficient grace, he must thank himself, and not blame God, who is not bound to restore it.

2. This was said to Israel, a type of the church, God dealt not so with other nations, *Psa.* cxlvii. 19, 20. *Acts* xiv. 16. *Eph.* ii. 12. this is far from universal grace.

3. 'Tis only meant of external helps, which the prophet reckons; not a warm sun, good air, fruitful rain, vital juice, or vegetative faculty; those signifie inward grace.

4. Neither doth he speak of grace that God gives to particular men peculiarly, as saving grace, the power of believing, &c. but of that given to a whole nation altogether.

5. It cannot be said, God had done all he could strictly (tho' all they could challenge) for he could have given them saving grace, “to will and to do,” 2 *Cor.* iv. 13. *Acts* xi. 17. &c.

6. The pagans, and the world that lies in wickedness, is not God's vineyard, and have not sufficient grace (wanting sufficient means) much more their children, and so no universal grace.

Objection 4. Then God mocks in his commands, if he would reap where he hath not sown.

Man now
hath a treach-
erous heart
inventing
evil against
God, and
against his
own soul.

See more of
this in the 1st.
point about
predestina-
tion in Objec-
tion 3, 4.

Answer 1. God's commands are the rule of our duty, not the measure of our ability: God bids us make a new heart, *Ezek.* xviii. 31. yet promises to give it, *Ezek.* xxxvi. 26. so *Jer.* xxxi. 18. *Deut.* x. 16. with xxx. 6. We are bid work out our salvation, but with power from God, *Phil.* ii. 12, 13.

2. God seriously declares in those commands what is pleasing to himself, and what is our duty, and what he will work in his elect, for the election obtains those graces required; we do not learn in the law what we are able to do, but what we were able before the fall.

3. Commands are upon devils, which can do nothing else but sin, yet would it not be sin, were they under no command: much more unbelievers, that can outwardly reform.

Objection 5. Man's will cannot be determin'd *ab extra*, being a self determining principle.

Answer 1. Irresistible grace takes not away that natural liberty which the will hath by creation, but the pravity of it only; knocking off its fetters, but not destroying its nature; God gives not such an insolency of will, as to will whether God will or no.

2. Man never enjoys his will so much, as when God's will over rules ours: if man can determine his own will, and not destroy the liberty of it, much more may God, who is the maker of it, and *intimior intimo nostro*; the watch-maker can turn any wheel. God can invincibly turn the will without violation to its natural freedom, which was his own gift.

3. 'Tis free in natural and civil things, yea, and in outward acts of spiritual things too, assisted with common grace; yet can it not do them in a spiritual manner without the assistance of special grace, nor any thing that immediately accompanies salvation.

4. To will is from nature, to will well is from grace; spiritual fruit must spring from a spiritual root, *Non ideò currit rota ut rotunda sit, sed quia rotunda*, saith Austin, most elegantly.

OF PERSEVERANCE OF THE SAINTS.

HAVING dispatch'd the third and fourth points (which are *ejusdem furinæ*, and congenial) touching freewill in the fallen estate, and effectual vocation, or conversion to God: I come to the fifth point, to wit, the perseverance of the saints. * The position to be defended is this, that true and saving grace cannot be totally and finally lost: for the better understanding of this, the

* This is not
ἀργὸς λόγος,
an idle point.

First enquiry is, What is this saving grace?

Answer 1. Negatively.

First, It is not the grace of nature, or that which is natural, which is twofold.

(1.) In the pure estate wherein this free, spiritual gift of original righteousness was concreated with, and infused into the soul so soon as it had its being in pure nature; therefore 'tis call'd both grace and natural grace.

(2.) In the fallen estate, 'tis the remainder of the image of God (after the fall) in the soul of man, *Rom. ii. 14, 15.* "The Gentiles do by nature," &c. this is *gratia gratis data*, but not *gratia gratum faciens*: nor,

Secondly, Is it supernatural common grace, which is called supernatural, as not attainable by the power of nature or free-will; and common, as given to the elected and to the non-elected: as dexterity in callings, (given by the Spirit to Bezaleel and Aholiab) superficial illuminations, (given to hypocrites) ministerial gifts, (given to Judas) delight in hearing the word, (as the stony ground and Herod) these tastes of heavenly things are given to servants as well as to sons, so differs from saving grace.

1. In the subject, which is proper and peculiar to the elect only, and is no wider than election itself.

2. In the original, common grace flows from Christ as a Redeemer, but not as their Redeemer; and from the Spirit of Christ assisting, but not indwelling.

3. In the efficacy, common grace may qualifie for a

common profession, where there is a “form of knowledge,” *Rom.* ii. 20. and a “form of godliness,” *2 Tim.* iii. 5. which neither doth renew the heart, nor raise it up above a common frame, yet may do much for God (with the stony ground) and suffer much for God (with the thorny ground) and yet not be special grace, “which the world cannot receive,” *John* xiv. 17. and which revives and reigns so that “sin cannot have dominion,” *Rom.* vi. 14. Gifts are but as dead graces, but graces are living gifts.

4. In the property or nature, common grace is but the ornament, not the substance of a Christian; gifts indeed may beautifie grace, but grace only sanctifies gifts; as the gold beautified the temple, but it was the temple that sanctified the gold, *Mat.* xxiii. 17. for the eminency of gifts and the prevalency of sin, a form of godliness and the power of sin, may consist together.

5. In their duration: common grace (we acknowledge) may wither away, 'tis not [*δῶρον ἀμεταμέλητον*] a gift that God repents not of, as that gift of effectual calling is, *Rom.* xi. 29. whereas the least drop of saving grace shall grow to a river, but the greatest flood of spiritual gifts may decay to less than a drop; thus the Spirit (in gifts of prowess and government) departed from Saul, *1 Sam.* xvi. 14. and ministerial gifts (as the right arm and right eye) may be wither'd up, *Zech.* xi. 17. this may be lost.

6. In the event and issue at last: common grace aggravates condemnation; as a sinking ship, the more it is laden with gold, the deeper it sinks: so the more men are laden with gifts (without grace) the deeper they sink into hell; as a harlot may have children, but no credit nor comfort of them, because they are bastards. So bastard graces (which Christ begets not in us) such as false hope, faith, love, &c. (if we be not married to Christ) never ends in joy: *parelii*, or mock suns, as they continue not in the cloud, so they give no true light of themselves; *verisimilia* are not *vera*: this is not childrens bread, but crums falling to those under the table. Our purblind souls had need say therefore (with blind Isaac) “Come near, my son, that I may feel thee, for the voice

may be Jacob's, yet the rough hand may be Esau's." We may bless ourselves with thoughts of embracing beautiful Rachel (as Jacob did) when in the morning (of the resurrection) it proves but blear ey'd Leah, *Sam.* i. 26.

Thirdly, Supernatural saving grace, which is the "Sanctification of the Spirit, renewing in us the image of God, and guiding and strengthening us to obedience, and in obedience to the end," *Rom.* vi. 14. *2 Cor.* xii. 9. *Acts* xiv. 26. *1 Cor.* xv. 10, &c. This is the effectual working of the Spirit of God on the hearts of the elect, to quicken them when dead in sin, and to give to them a certain continued connexion of all spiritual blessings, which manages them onward even to a state of glory, *Rom.* viii. 30. *Col.* i. 12. Insomuch that *sanctificatio est inchoata glorificatio*: the effects of it doth accompany salvation, being permanent effects, both on the soul, in justification, adoption; and in the soul, in vocation, sanctification, perseverance to glorification: this grace differs not from glory in kind, but in degree: grace is glory militant, as glory is grace triumphant; as glory is grace *in patriâ*, so grace is glory *in viâ ad patriam*, therefore 'tis call'd "the riches of his glory;" *Rom.* ix. 23. as it is the most glorious creature of the Father of lights flowing immediately from his blessed face. This is that grace which cannot be totally and finally lost; fail it may, but so fall it cannot, *2 Pet.* i. 10.

Enquiry 2. What is it to fall totally and finally?

Answer 1. To fall totally is, to have grace altogether dead in us, both in the act and in the habit; no life either in branches, bole or root; no seed remaining in us, nor root of the matter.

2. Finally to fall, is never to rise again, never to recover by repentance (that *secunda post naufragium tabula*) but to dye in sin unrepented of, unpardoned.

Enquiry 3. What arguments or reasons be there, to evidence that this special saving grace cannot be totally and finally lost?

Answer. The reasons follow, why the chosen of God cannot totally and finally fall away from grace.

Argument 1. The first Argument is taken from “ God the Father :” if the love of the Father to his chosen ones be a love unchangeable, then his chosen ones cannot totally and finally fall away : but the antecedent is true, *John* xvi. 27. & xiii. 1. *Jer.* xxxi. 3. *Jam.* i. 17. *John* x. 29. Neither the force nor fraud of hell can prevail against the Father’s electing love, which runs parallel with the longest line of eternity ; therefore the consequence must be true also : this is further illustrated, “ God is love,” 1 *John* iv. 8. Then everlasting love must needs flow from an ever living God : hence Paul (having spoken of some apostates fallen away) comforts the weak minds of believers saying, that their “ standing is firm, because of election,” 2 *Tim.* ii. 21. this he compares to a foundation and to a seal (two things of greater validity and security) they stand as upon a stable rock and mountain of brass, so cannot totally and finally fall ; for the Father is not inconstant in his love, to love to day, and hate to morrow.

Argument 2. The second Argument is taken from God the Son in his redeeming love (as from God the Father in his electing love) which is unalterable also ; for thereby all the members of Christ [*agglutinantur*] are glewed unto Christ their head, 1 *Cor.* vi. 17. and “ none can pluck them out of Christ’s hands,” *John* x. 28. They shall never perish. No principalities nor powers, &c. shall be able to separate them from the love of God in Christ, *Rom.* viii. 38. “ And the gates of hell cannot prevail against it,” *Mat.* xvi. 18. If one member may be broke off from Christ, then all may be (one having no more privilege than another, in respect of their state and standing) so Christ may be supposed (upon this hypothesis) to be an head without a body, or any members ; and Christ also might have dyed in vain ; both which are grosly absurd. Besides, the certainty of this redemption appears further, inasmuch as Christ (1st.) purchas’d per-

severance for his, if he purchas'd for them all spiritual blessings, *Eph.* i. 3. then this great blessing of perseverance, and Christ will not lose one of his purchas'd inheritance, the λαὸς τῆς περιποιήσεως αὐτοῦ, *1 Pet.* ii. 9. (2dly.) He pray'd for it, *Luke* xxii. 32. that Peter's faith should not fail, and that all his disciples should be kept from evil, *John* xvii. 15. yea, and all believers, ver. 20. and what Christ prays for, he is always heard therein, *John* xi. 41, 42. (3dly.) Christ promises it, *John* vi. 37. "That he will in no wise cast believers out after they come in unto him," *Mat.* xvi. 18. "The gates of hell shall not prevail against them," *2 Sam.* vii. 14, 15. He will not utterly withdraw his mercy from them under their severest correction, *Psal.* lxxxix. 31. but his faithfulness shall not fail towards them, *Isa.* liv. 8, 10. (4thly.) He performs it also to all those that the Father hath given him, *John* xvii. 12. and loses not one of them, *John* vi. 39. and xiii. 1. *1 Cor.* i. 8. *Eph.* v. 23. He is a Saviour to all parts of the body; saints are in Christ's hands, *Rev.* i. 16. and 'tis as easie to pluck a star out of heaven, as to pluck a saint out of Christ's hands, *John* x. 28. *Jude* 1. *1 Tim.* i. 12. *1 Pet.* i. 5.

Argument 3. The third argument is taken from God the Holy Ghost, in his sanctification,—love. If the operation of the Spirit on the hearts of believers be a sure and certain operation, then true believers cannot totally and finally fall away: but the antecedent is true, *ergo*, the consequent. The truth of the antecedent appears, in that the Spirit's operation is compared in Scripture,

First, To an Earnest.

Secondly, To a Seal.

Thirdly, To a Witness.

First, To an Earnest: *2 Cor.* v. 5. 'Tis the earnest penny of our salvation, not the pawn or pledge, which is to be return'd again [*Pignus redditur, arrha retinetur*, Jerom.] The earnest is part of the bargain, and the first fruits of heaven which we have here *in pretio, promissis et in primitiis*: now the earnest would quite be lost, if the bargain of salvation stand not, and he that hath the

earnest be not saved; and if such a one be damn'd, he carries the earnest of the Spirit along with him into hell, which must needs be absurd.

Secondly, To a Seal: assurance is God's seal, as faith is our seal, *John* iii. 33. *Eph.* i. 13. and iv. 30. They first believed, and then were sealed, *i. e.* fully assured: God honours our sealing to his truth, by his sealing with his Spirit; as the earnest makes the bargain, so the seal ratifies and confirms it; and the broad seal of heaven must needs be more unalterable than that of the Medes and Persians.

Thirdly, To a Witness: 1 *John* v. 10. and such a witness as cannot be excepted against, the Spirit of truth, and this witness abides for ever in the elect, *John* xiv. 16. 1 *John* ii. 27. and iii. 9. so call'd an Eternal Spirit, *Heb.* ix. 14. a witness that cannot dye nor lye; so that the temple of the Holy Ghost cannot become an habitation of devils; this would make Satan rejoyce and insult over God (as if stronger than he) could he dispossess him, as he is oft dispossessed by him, *Luke* xi. 21, 22.

Argument 4. The fourth argument is taken from spiritual enemies: if no spiritual enemy can prevail against a true believer totally and finally, then a true believer cannot totally and finally fall away: but the antecedent is true, *ergo*, &c.

1. Satan cannot make believers fall so, for that wicked one cannot touch them [*tactu qualitativo*] with any of his deadly touches, 1 *John* v. 18. but God treads him under their feet, *Rom.* xvi. 20. The seed of the serpent may nibble at the heels of the seed of the woman, but cannot mortally wound the heart, *Gen.* iii. 15. Christ takes his armour from him, *Luke* xi. 21. and destroys his works, *Heb.* ii. 14. Christ in them (the hope of glory) is stronger than he that is in the world, 1 *John* iv. 4.

2. Not the world, for Christ gives them faith to conquer the world, 1 *John* v. 4. and overcomes the world for them in himself, *John* xvi. 33. and makes them kings unto God, *viz.* gives them a royal spirit to live above the frowns and flatteries of the world: he makes them to be

higher-region-men, above all storms, *Prov.* xv. 24. having the moon (the emblem of the world) and “all things under their feet, *Psal.* viii. 6, 7, 8: *Rev.* xii. 1.

3. Nor their fleshly lusts, which have not dominion over those that are under grace, *Rom.* vi. 14. The army of the Spirit wars against them, *Cant.* vi. 13. *Gal.* v. 17. so that they cannot be as sinful as sometime they would, and though a troop overcome Gad sometimes (coming about him like bees, as David’s phrase is) yet Gad overcomes at last, *Gen.* xlix. 18. and they become more than conquerors (to wit, triumphers, *ὑπερνικῶμεν*) over all their enemies, *Rom.* viii. 35. *2 Cor.* ii. 14. for no created power can prevail against them, *Rom.* viii. 38.

Argument 5. The fifth argument is taken from the nature of saintship: if saintship be a service, subjection, sonship and marriage, then saints cannot fall away totally and finally: but the antecedent is true, *ergo*, &c. For,

1. It is a Service: the service of God transcends all other services; men take a servant for a year, and an apprentice for seven years, but our Heavenly Master for term of life, *Luke* i. 74, 75. We are to serve God in holiness and righteousness all the days of our lives; so that a servant of God is like the Jewish servant that was bored thro’ the ear, in token of his abiding there for ever, *Deut.* xv. 17. Religion (of *religando*) is a perpetual obligation.

2. ’Tis a Subjection: it sets up God to be our King, *Mal.* i. 14. *Psal.* xlviii. 2. *Mat.* v. 35. and our alliance is for life, it cannot be disclaimed: if we be born subjects, we must dye subjects to this great King, for there is no flying out of his territories; the law will pass upon us if we disown it, *Luke* xix. 27.

3. ’Tis a Sonship: if the two former similitudes will not *currere quatuor pedibus, et quadrare in omnibus*; because a servant may be at liberty when his time is expir’d, and a subject may change his sovereign by removing out of his native country; yet a son cannot change his father, and he “abides in the house for ever,” *John* viii. 35. Now as God hath begot us of his own will by the

spirit of regeneration, he is our Father, *Mal.* i. 6. *Jer.* xxxi. 9. *Deut.* xxxii. 6. *Gal.* iii. 26. hence call'd the children of God.

4. 'Tis a marriage-state, and that is for life too ; *Hos.* ii. 19. *Isa.* liv. 5. *Rev.* xix. 7. *Mat.* xxii. 2. *2 Cor.* xi. 2. and *Rom.* vii. 4. and in this state God hates putting away, *Mal.* ii. 16.

Argument 6. The sixth argument is taken from the saints themselves: if their names be written in heaven, if they be kept for heaven by the power of God, as well as heaven is kept for them; and if they be compared to things that fade not nor fail, then they cannot totally and finally fall: but the former is true, *ergo*, the latter. That it is so, appears,

1. Their names are writ in heaven, *Phil.* iv. 3. *Dan.* xii. 1. *Luke* x. 20. and to be enrolled in the book of life must needs hold out perseverance, for there is no blotting or blurring of that book; Satan cannot (for 'tis out of his reach) and God will not, for then his work would not be perfect and glorious, if it should admit of blottings; but this is spoken to in the first point.

2. Saints are kept as in a double garrison [*φρουρούμενοι*] or, as with a guard, heaven for them, and they for heaven, *1 Pet.* i. 4, 5. Christ is their lord-keeper, and if God had intended the loss of one saint, he would not have given Christ all power in heaven and earth (so that nothing can over-match Christ) *Mat.* xi, 27. to undertake for his children, "he saves them to the uttermost," *Heb.* vii. 25.

3. They are compared to a tree that fades not, *Psal.* i. 2. to a cedar in Lebanon, *Psal.* xcii. 12. *Hos.* xiv. 5. to "Mount Sion that cannot be moved," *Psal.* cxxv. 1. "to an house built on a rock," *Mat.* vii. 24. "Though they fall, God raises them up," *Psal.* xxxvii. 24. *Prov.* xxiv. 16. is with them in their old age, *Isa.* xlvi. 4. yea, unto death, *Psal.* xlviii. last; so cannot totally and finally fall.

Argument 7. The seventh argument is taken from the

unchangeableness of the covenant of grace; therefore, &c. this enthymema proves it. That the covenant is unchangeable is proved thus, that which stands upon two unchangeable bottoms, made betwixt two unchangeable persons, and ratified before an unchangeable witness, must be unchangeable itself; but the covenant of grace is so, therefore, &c.

First, It stands upon two unchangeable bottoms (as the assumption affirms) to wit, the word and oath of God, *Heb.* vi. 17, 18. 1. God's word is as gold purified, which (chymists say) will lose nothing of its weight, though cast a thousand times into the fire; the bare word of an honest man ("that will not lye," *Isa.* lxiii. 8.) is as good (we say) as a bond; how much more is the word of that God of truth that cannot lye. Much more, 2. When it is confirmed with an oath, when God swears by his holiness, that he will not alter the thing that is gone out of his lips.

Secondly, 'Tis made between two unchangeable persons, *Mal.* iii. 5. *Heb.* xiii. 8. In this covenant there is a mutual stipulation, God the Father covenants to give to Christ a people, both Jews and Gentiles, *Psal.* ii. 8. *Isa.* xlix. 6. *John* xvii. 6, 7, 9, 10, 12, 24. God the Son confederates to take man's nature upon him, and shed so much blood, tears and prayers for us, *Psal.* xl. 6, 7. *Heb.* x. 5, 7. *Eph.* v. 26, 27. hence 'tis called the blood of the covenant.

Thirdly, 'Tis ratified before an unchangeable witness, to wit, the Holy Ghost, "There be three that bear witness in heaven, 1 *John* v. 7. Indeed the Father and the Son are their own witnesses, *John* v. 32, 36, 37. yet the Holy Ghost is the witness of that stipulation betwixt them, as Christ hath a greater witness than that of man, so hath the covenant, even the Eternal Spirit, *Heb.* ix. 14. as eternal, so unchangeable; thus the covenant is call'd everlasting, *Heb.* xiii. 20. *Isa.* liv. 8, 10. *Jer.* xxxii. 38, 40. "The sure mercies of David," *Isa.* lv. 3. Sure on God's part, who cannot fail in his good will to the elect, and sure on their part too; who shall have no will to depart from God. This on man's part is covenanted for,

as well as that on God's part; therefore, though the covenant permits a fall, yet it always ensures repentance after the fall, as in David and Peter, &c. so the falls of the elect cannot be total and final. The covenant doth absolutely promise the grace of perseverance, and all things that accompany salvation to the elect, even to the end of their lives.

Argument 8. The eighth argument is taken from the nature of saving grace: if saving grace be of a permanent nature and not subject to corruption; then the elect cannot fall from it totally and finally; but the antecedent is true, *ergo*, &c. The truth of the antecedent appears, insomuch as it is called "a seed remaining in those that are born of God," 1 *John* iii. 9. an "immortal seed," 1 *Pet.* i. 23. which abides in us for ever; Christ never dyes in his people, no more than he doth (or can do) at the right hand of God; *John* xiv. 16. and the joy of it none can take from us, *John* xvi. 22. Grace never differs from it self (saith one) though a gracious man doth from himself; this fire burns always on God's altar, *Levit.* vi. 12. Corresponding with this is the vestal fire of the poets, which the vestal virgins (lighted first from the sun) kept alive in its place night and day: and if at any time it be covered up under ashes, we are bid [*αναζωπυρεῖν*] to stir up the sparkles again, 2 *Tim.* i. 6. *Gratia in electorum cordibus inextinguibilis manet*, saith the Father. *Habitus non amittitur, actus intermittitur, gradus autem remittitur*, is the distinction in the schools: the plenary habits of saving grace cannot be lost, the acts and operations of it may admit (tho' not an utter loss, yet) an intermission, as in sleep we lose not the faculty but the use of sense; and in drunkenness (or some transporting passion) men lose not the faculty, but the use of reason: *Lastly*, degrees and measures of grace (formerly attained to) may be lost, as *Rev.* ii. 4. [*Non amisit ipsam charitatem, sed charitatis fervore aliquid remisit.*] He had not lost the habit, or wholly the exercise of that grace, but only that vigor and heat that once appear'd in him.

Argument 9. The ninth argument is taken from the type of a true Christian, to wit, the Israelite, that was not to alienate his inheritance in the land of promise, *Lev. xxv. 23, 24.* If this were so in the type, then must it hold true also in the antitype; to wit, that a true christian cannot alienate his inheritance in heaven: now the deeds concerning this inheritance are written, sealed, and possession is given accordingly both by way of seisin, in part given here in this life, and in part respited till hereafter, *Jer. xxxiv. 40.* “I will put my fear in their hearts,” there’s possession of the state of grace [that they shall not depart from me] there is the respited estate of glory, and this state of reversion is put into Christ’s hands for us as a feoffee in trust, *2 Tim. i. 12.* [παρακαταθήκην μου φυλάξαι.] He is able to keep the *depositum* (tho’ we be not) against that day: we might forfeit all, as Adam did, and we in him; Christ is not only our *Goel*, or near kinsman, to redeem our mortgag’d heaven for us, but he is our feoffee in trust also, to keep heaven for us, and us for heaven; and he abideth faithful, *2 Tim. ii. 13.* both in drawing, that we should come to him; and in holding, that we should not depart from him; so as not to sin unto death, but be saved to the uttermost, *Heb. vii. 25.* for he is the supervisor of his own will, himself seeing all his legacies bestowed according to it, *Heb. ix. 15.*

Argument 10. The tenth argument is taken from the contrary: if those that fall totally and finally be not (nor ever were) true believers, then it follows (by the rule of contraries) that such as are true believers cannot do so: but the antecedent is true, *ergo*, &c. the truth of the antecedent appears from *John viii. 31.* They are only Christ’s true disciples that continue in his word, *Non quæruntur in Christianis initia, sed finis*, Jerome. [Τὸ παρ ὀλίγον γεγονὸς οὐ γέγονεν,] That which is but almost done, is not done, Basil. Such as wholly fall away have but the flashings of a temporary faith, which (like a land-flood) fills the country with innundations, yet at last comes to nothing: From *1 John ii. 19.* “They went out from us,

because they were not of us:" they were no more of the church then wens and botches be of the body: all true believers continue to the end with the church, "holding fast the confidence firm unto the end," *Heb. iii. 6, 14.* Those are God's house and partakers of Christ indeed, and they only.

Argument 11. The eleventh argument is taken from the subject of prayer. Whatsoever true believers ask of God, in the name of Christ, according to his will, shall certainly be obtained; but they ask of God in the name of Christ the grace of perseverance; therefore, &c. The proposition is prov'd from *John xiv. 13, 14.* and *xvi. 23.* and *1 John v. 14, 15.* [Whatsoever and any thing] are comprehensive expressions: the assumption is manifest from the constant petition of every praying soul ["Lead me not into temptation, but deliver me from evil"] daily perseverance in grace is begg'd therein: not to be left in temptation but to be deliver'd from it. God's promises are the ground of our prayers: he promiseth [*πιστὸς δὲ ὁ θεὸς, ὅς οὐκ ἑάσει ὑμᾶς, &c.*] "God is faithful, and will not suffer us to be tempted above what we are able," *1 Cor. x. 13.* The seed of Jacob never seeks the Lord in vain, *Isa. xlv. 19.*

Argument 12. The twelfth argument is taken from testimony both of Scriptures and Fathers: 1. Scripture-testimony. Some have computed them to 600, as Dr. Moulin, these may suffice. *Mat. xxiv. 24. Rom. xi. 29.* and *xvi. 25. John x. 28, 29. Luke xxii. 32. Rom. viii. 30, 38. 1 John ii. 19, 27. 2 Pet. i. 8, 10. 2 Cor. i. 21, 22. Eph. iv. 30. &c.* 2. Testimony of Fathers. *Qui facit bonos, facit perseverare in bone,* Austin. *Talis est Dei timor in cordibus piorum ut Deo perseveranter adhæreant idem: Quos charitas Christi complectitur, facit ei inseparabiles, et dona vocationis* (to wit effectual;) *Non rescindit nec revocat Deus,* Ambrose. *Proprium est fidei, quod nunquam penitus deturbatur,* Chrysostom translated. *Fides vera est perpetua, et ideo perpetua quia vera,* Luther. *Fides concuti potest non excuti, sauciari, non occidi aut penitus amitti,* Bucer. *Cum multis aliis, &c.*

Objection 1. To teach, that grace cannot be lost, will beget looseness in professors.

Answer 1. Grace must be consider'd either in its *εἶναι*, or in its *ἐν εἶναι*; being or well-being of it. 'Tis either radical and fundamental, tending to the being of a saint, as faith, hope, and love: or secondary, flowing from these for his well-being only; as joy of faith, confidence of hope, zeal and fervency of love; these are the lustre and radiancy of the radical; the beams of the sun, as those the body of it; the leaves of the trees, as those the sap and substance; the back of steel, that may be put on the bow or taken off, as the former are the bow it self; the latter we may lose, and perhaps irrecoverably, *Psal.* li. 12. not so the former, which like the good house-wife's candle never goes out, *Prov.* xxxi. 18. The root remains though reins be consumed, *Job* xix. 27, 28. 'Tis "a well of water springing up to everlasting life," *John* iv. 14. and vii. 38, 39.

2. There is a divine purpose to be holy even to the end; this is a law that is written in every renewed will, and is always present according to the Apostle's phrase. 2dly. There is a divine performance or prosecution of this purpose; this is not always found in a gracious heart, *Rom.* vii. 18. This ebbs and flows according to the Spirit's influence on us: *modò intenditur, modò remittitur*; for our life is not hid in our selves, but it is "hid with Christ in God," *Col.* iii. 3. this requires our daily dependence on his Spirit, *Phil.* i. 6. and ii. 13. and iv. 13. In the practick part a partial decay may befall our judgments (as in the bewitched Galatians, *Gal.* iii. 1.) and our affections (as in the cooling Ephesians, *Rev.* ii. 4.) Christ's spouse may fall asleep in the abatement of her acts, yet her "heart awakes," *Cant.* v. 2. Grace seems to be lost when it is not so indeed; some have sought for that they have had in their hands, so Mary did Christ.

3. The sun may be ecclips'd, yet wade out of it into his former lustre; the tree may lose all its leaves and fruit in winter, yet have fresh buddings at spring; the sea

may ebb and retire from its banks, yet the next tide return to them again : the babe may live, though it spring not always in the womb. Uzziah by his leprosie lost his *jus aptitudinale* to his crown and kingdom, but not his *jus hæreditarium* : Nebuchadnezzar, when deposed, was as a tree that is lopped, yet his root springs up again in his returning to the throne. The Romans (saith the historian) lost several battels, but never any war : Israel flies once and twice before their enemies, yet conquer they the land of promise. “A troop overcomes Gad, yet Gad overcomes at last,” *Gen.* xlix. 19. Hot water hath a principle in it self to reduce it (when removed from the fire) to its natural coldness : thus some saints may be *παραπλησίον τῷ θανάτῳ*, as *Phil.* ii. 27. but not *πρὸς θάνατον*, as *John* xi. 14. They may fall as Mephibosheth to lame them, and as Eutichus to hurt them, but not as Eli to kill them. That is great displeasure where such a rout is, as admits of no rallying.

4. Sin makes a forfeiture of all into God’s hands, and he might make a seisure if he pleased ; as two tenants for non-payment of rent forfeit their leases, and their landlord may seize on the one, and not on the other *pro arbitrio* : we incur Divine displeasure (in every act of sin) *demeritoriè*, though not *effectivè* ; and yet though God do not disinherit us according to our demerit, nor blot us out of the Book of Life, yet doth he withdraw his favour, and imbitter all our comforts, as to Peter, *Mat.* xxvi. 75 ; he makes relations (that should be comforts) to become scourges to us, as to David, 2 *Sam.* xii. 11. He may fill us with anguish, *Psal.* xxxviii. 3, 4. which are strong and sufficient curbs to any more new out-bursts from God ; seeing the evil we smart under, after sin, is commensurate to the pleasure found in sin : could David have foreseen the evil consequences of his sin (which Nathan foretold him of) he might have said to his sin, “A dear bought sin thou art like to be to me :” yea, sometimes (as need is) God adds apprehensions of eternal wrath, *Psal.* lxxxviii. 6, 7. without any hope of being eased : upon these considerations this doctrine begets no looseness in any of the reformed churches.

Objection 2. Some suffer shipwrack, of faith and conscience, the prodigal (a child) yet dead in sin.

Answer 1. That scripture 1 *Tim.* i. 19. holds out no more than what is granted, that as a false faith may be lost in the whole, so a true faith may be lost in part; though a shipwrack be sustain'd, yet there is *secunda post naufragium tabula*, as in *Acts* xxvii. no life lost.

2. That of the prodigal is but a parable, and *dicta symbolica non sunt argumentativa*; it may illustrate, but cannot prove; besides, he was but a lost and dead son in his father's account only, and seemingly in his own: so God's children may (in their own sense and in the opinion of others) seem lost, yet truly and indeed not be so.

3. If one cease to be a son, because he commits sin, then saints, as oft as they sin, so oft are they out of sonship, and liable to death eternal, the wages of sin, and so can have neither certainty nor comfort in their estate; unless it could be shown what sins rend this relation, and what not; so come to the popish notion of mortal and venial sins.

Objection 3. Angels and Adam did fall from grace, *ergo*, &c.

Answer 1. That grace which was creation-love was loseable; but that which flows from redemption-love is not so: neither angels nor Adam were under the grace of the New Testament, nor were they righteous by faith in Christ, nor were they at all justified, because they did not perform the condition required, that they might be justified before God.

2. The case is altered now in the new covenant made with the elect (both men and angels) they stood not by a Mediator, as saints do now: neither did Christ pray for them, as in *John* xvii. 15, 20. *Luke* xxii. 32. nor promise to them, that "the gates of hell should not prevail against them;" as *Mat.* xvi. 18.

3. The example of angels is *nihil ad rhombum*, for the [τὸ ζητούμενον] or question, is concerning men; nor is that of Adam to the point, for he had not that evan-

gelical justifying faith, which (we say) cannot be utterly lost.

Objection 4. Saul, Judas and Esau lost grace. *Ergo,*

Answer 1. They could not lose what they never had ; what they had were only illuminations, and such as Balaam (the sorcerer) had : we grant that common grace is loseable, *gratiæ gratis datæ sunt amissibiles.*

2. The Romanists in the vulgar Latin, read 1 *Sam.* ix. 2. concerning Saul, that he was *bonus et electus* ; yet their own Vatablus reads [*bachur et tob*] as we do ; a choice young man and a goodly ; for grace consists not in the beauty of the body but of soul.

3. Judas was only elected to the apostleship (not to salvation) and that by one who knew how to make good use of evil men, even of vessels of dishonour in his household.

4. Who can say that profane Esau (so he is branded ever had a true justifying faith ?

Objection 5. David and Peter fell totally, and Solomon finally. *Ergo, &c.*

Answer 1. They all fell foully, yet none of them finally, because they all repented, and are call'd " holy men of God," 2 *Pet.* i. 21. by the Holy Ghost : neither did they fall totally, because that grace remain'd in them, by which they repented : thus where sin abounded, grace did much more abound.

2. That Solomon fell not finally, appears, A seal, tho' dim and defac'd, will pass in acts of record, so evidences for heaven. (1.) in being called [*Jedidiah*] " Beloved of God," 2 *Sam.* xii. 24, 25. which is not a name given to any reprobate. (2.) He is of the holy prophets, that " sits down in the kingdom of God," *Luke* xiii. 28. (3.) He was a type of Christ, so never was any reprobate. (4.) God took not his mercy clean from him, 2 *Sam.* vii. 14, 15. (5.) Ecclesiastes is his book of repentance, and never any that repented could perish, *Luke* xiii. 3. (6.) Koheleth signifies his being joined again to the Church by repentance, which is the Hebrew word for Eccle-

siastes ; [kohelleth nephesh] a soul added to the congregation.

3. Their own Cornelius à Lapide saith, *Petrus non perdidit fidem peccato suo*. So that Jesuite answers Bellarmine, yea, he answers himself accordingly, lib. iv. cap. 4. lest Peter's fall should cut off the entail of the pope's inheritance ; to say nothing of David, who writ so many penitential psalms.

Objection 6. Heb. vi. 5. & x. 20, 26. Ezek. xviii. 24, 26. proves a falling from grace.

Answer 1. *Suppositio nil ponit in esse*, suppose saints should do so, this proves not that they will or may do so ; there may be a supposing *quod non est supponendum*. As for Ezek, viii. 24. it is to be understood of hypocrites, Ezek. iii. 20. & xxxiii. 12, 13.

2. 'Tis spoke Heb. vi. 10, &c. of such as only taste, but digest not ; that have their minds informed, not their hearts reformed ; sanctified in profession, not in power ; that had *fidem dogmaticam*, not *salvificam*.

3. 'Tis spoke of that sin unto death (for which, “ there is no sacrifice”) from devilish malice, not humane frailty ; saints can never thus sin to waste conscience unto death.

Objection 7. Saints may lose grace totally, but not finally.

Answer 1. As Christ once dead, dies no more : so in his members, the life of grace cannot dye totally, *ut supra*, Rom. vi. 8, 9. The seed remains. 1 Cor. v. 5. that his spirit might be saved, that remain'd still in him, tho' foully fallen ; as Paul saith of Eutichus [“ He is not dead”] Acts xx. 9. When Peter repented, *non novum infudit habitum sed suscitavit*.

2. Then there must be a new engrafting into Christ, and a renewing of baptism as oft as this is done ; faith is but once given to the saints, Jude iii. as we are but once born, so but once born again.

3. Those saints may fall so, as to lose *jus ad rem*, yet not *jus in re* ; the Spirit blows upon the sparks that lurk under the ashes of sin.

Objection 8. Then to what purpose be admonitions? &c. It destroys humility, &c.

Answer 1. None say saints cannot sin, save that unto death, 1 *John* i. 8, 9. with iii, 9. so useful enough.

2. He was not proud, that said, "God will deliver me from every evil work," 2 *Tim.* iv. 18. *Rom.* viii. 38.

3. But rather those that boast of having sufficient grace, both in converting and confirming work.

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